THEOLOGY

VOL. LXII FEBRUARY, 1959 No. 464

Editorial

OUR essays in this country on theological education for the ministry inevitably appear to be rather sketchy and amateur, when compared with the thorough investigation of the whole subject that has been undertaken in the U.S.A. What we call "theological colleges" are there commonly called theological schools or seminaries, and there is an American Association of Theological Schools which is able to provide for co-ordinated study of the conditions, methods and needs of theological education on an ecumenical basis. Recently a full-scale inquiry into the present working of non-Roman seminaries in the U.S.A. was carried through with the financial backing of the Carnegie Corporation of New York. The results of this inquiry are now available in England in the form of two published volumes: *The Purpose of the Church and its Ministry* by H. Richard Niebuhr (Hamish Hamilton, 20s.) and *The Advancement of Theological Education* by H. Richard Niebuhr, D. D. Williams and J. M. Gustafson (Hamish Hamilton, 32s.).

We are sure that these volumes deserve the close consideration of all who are concerned with theological education in England. They are not of course directly applicable to our situation, since American institutions differ in many respects from ours, and our question must be: Where do we go from here (not there)? But these volumes show the kind of inquiry both into basic principles and into practical conditions that needs to be carried out here before we can expect to arrive at satisfactory conclusions about the directions in which our own methods and institutions need to be reformed. There can also be no doubt that the American documents call attention to many aspects of the problem that we are liable to overlook or not to take sufficiently seriously. It is perhaps too much to hope that an inquiry can be set in motion here on so extensive a scale or with such generous financial backing, but the best that is possible in the circumstances should be attempted along these lines by those who are primarily responsible. It would be an advantage too if cognizance could be taken of Roman Catholic methods of theological education not only in this country but on the continent.

That something useful can be accomplished with much meaner resources is shown by "an exploratory study" that has just been made in New Zealand: see *Training for the Ministry* by R. H. T. Thompson.[1] This is based on answers from many laymen as well as ministers to an elaborate questionary.

One thing that emerges from both the American and New Zealand

[1] Published by the University of Canterbury, and obtainable from the Presbyterian Bookroom, Christchurch, N.Z. (n.p.)

inquiries is that there is a general sense of need for an improvement in the training that is given for the ministry of preaching. This sense of need seems also to have found expression in the large number of books about preaching that has been published in this country lately. Several of these are reviewed in the article that follows. To them we can now add *A Preacher's Questionnaire*[1] by James A. Wright (St Andrew Press, 7s. 6d.) and *The Preacher's Use of Church History* by John Foster (Berean Press, 2s.). Mr Wright is a senior minister in the Church of Scotland, and in his book, which is based on his Warrack Lectures, he passes on the fruits of forty years' experience of preaching. The questions he asks are: Why should we preach? What should we preach? To whom should we preach? How should we preach? and What results should we expect? The book is engagingly written, and any preacher would find it useful for purposes of self-examination. Prof. John Foster's Joseph Smith Memorial Lecture pleads effectively for more use in sermons of the rich source of materials that is afforded by church history. It is possible that this subject would be studied with more zest in theological colleges if the dividends it can yield in the pulpit were realized.

* * * * *

Autres temps autres mœurs. On 23 January 1841 the following letter was addressed to the editor of *The Church Magazine*: "Sir,—I shall feel much obliged by your informing me, through your valuable Magazine, what entitles a Clergyman to wear a scarf over his surplice? I am aware that every graduate has the privilege of wearing a hood, indicative of his degree, but I have considered chaplains to noblemen, etc., only entitled to scarfs. I am induced to trouble you with this from having seen a scarf worn by a Clergyman but lately ordained."

Preacher's Preference

For a bewildered parish priest, returning from a conference crushed by the sense of his negligence, outmodedness, and inability to take on board yet more priorities, to find awaiting him no less than seven books, all containing either sermons or advice on sermons, could not but be a lowering experience. He glanced at the dust-covers. One was of a shattering purple and announced the title in the gothic lettering which printers still regard as a *sine qua non* of holiness. He shuddered. Then he saw the Africans. They were listening to St Augustine, but he would have hurried to the feet of any preacher whose hearers were so engagingly *en rapport* with him as these. What was more, here was somebody doing, or so he thought, what he must do—preaching to a cure, which is, of course, a very different thing from a gathered church—and, on opening the book,

[1] Why will authors use this ugly French word when there is a perfectly good English equivalent?

he was not disappointed. These sermons on the Psalms[1] were preached at Hippo. This Augustine was of his pastoral kith and kin.

The Bishop of Hippo was, in fact, doing what few bishops have been in a position to do these many centuries. William, Bishop of Hippo,[2] could not do it in Devon in the twenties of the sixteenth century. It might have surprised Augustine, could he have known that his African see, long *in partibus infidelium*, would then be occupied, if that is the right word, by an Englishman deputizing for the Bishop of Exeter. It might have surprised and would surely have shocked him yet more to learn that his successor, and the Bishop of Megara functioning in Cornwall, must ride around areas so large as would, even had their diocesan had to spend less time in London, have made genuine pastoral preaching an impossibility. This is not another article on episcopacy but the writer may, in passing, wonder whether preaching will recover that esteem in the Church which all the authors of books upon the subject rightly claim for it, till ecclesiastical geography again makes it possible for the sort of preaching in which an Augustine could engage to become the essential ingredient of *episcope* which it was to him. For the African Church, which Fr Hill paints in an introduction of lively scholarship, the bishop's cathedra is far more a professor's chair than a monarch's throne, and those who stand around it to hear him have not had to travel half a day's motor-coach journey to do so.

Augustine indeed had been, as Fr Hill reminds us, a professor—a Professor of Rhetoric, but there is nothing of that about him here, nor of the formidable doctor one had been picturing. Let it be said at once that the parish preacher will learn more of the art of engaging the attention of the congregation from him than from all the books on preaching. His idiom cannot be our idiom. We cannot allegorize as he allegorizes, though sometimes his conceits, which often seem so unbelievably fanciful, can delight and strike right home. Yet he is not "patristic" in the sense that Robert Bruce[3] is "Reformation". Prof. Torrance has produced an extremely pleasant edition of Bruce's "Sermons on the Sacrament preached in the Kirk of Edinburgh in A.D. 1589", and it will not be only Presbyterian preachers who will find them of more than historical interest, yet one could hardly read a page of them without placing them in the period when they were preached. A reader, who had not looked at the cover and title page of Augustine's Sermons on the Psalms could, apart from the references to the Montanists, seem to hear them being preached in the nave of some medieval Black Friars or from an Anglican pulpit Donne had influenced. No friar was more admirably racy, no metaphysical poet more enchantingly imaginative, and Fr Hill's translation brings out the qualities of the original deliciously. It is still the great mind which argued with Pelagius, but it is right

[1] *Nine Sermons of St Augustine on the Psalms*. Translated and introduced by Edmund Hill. Longmans, 18s. and 9s. 6d.

[2] Rowse, *Tudor Cornwall*, p. 147.

[3] *The Mystery of the Lord's Supper*. By Robert Bruce. Translated and edited by Thomas F. Torrance. James Clarke and Co., 15s.

in touch with the unlettered appraisal of the lad with a finger to his mouth on the cover. And it is the parish priest's world. "There is a big crowd here to-day"—the occasion of the sermon was Good Friday—"people have come who don't usually come to church."

It is perhaps unfair to expect others to match an Augustine, yet those who take the risk of telling us how to preach invite a high standard, and not least a high standard in the use of words, to be required of them. Since honesty forbids a reviewer to let his tender feelings get too much the better of him, there are hard things to be said about this, but first it will be pleasanter to have been pleased. The Bishop of Bradford's *Stewards of Grace*[1] carries one fluently along with it and, a great virtue in these days, when what might have been good tracts so often bulge into infuriatingly repetitive volumes, says many excellent things once and memorably. Most of all do the vivid translations of verses and words of Scripture by a Hebraist and Greek scholar set one searching for the noting pencil that is always getting lost in the interstices of the study chair. Dr Ward[2] provides more of them in his chapter on "The Preacher and his Greek Testament". One reader found himself wishing that we might have commentaries rather than books on preaching from their pens, but more shall be said about that presently. First there are some literary animadversions to be made. One who is telling others how to speak ought not to write, "Also much was said, other than what has already been referred to, about——", nor could we think "It is submitted that" a felicitous beginning to a sentence. Mr Ilion T. Jones[3] and again Dr Ward, from whom we quote, have advice to give which it would be well for all of us to heed—the former on the mechanics, the latter on the background, of preaching. The disappointing thing to those of us on this side of the Atlantic who admire the expressive English which is spoken on the other side of it is that theologians, who are dwelling among it, for the most part write so ponderously.

Exaggeration is a besetting sin of those who write on preaching, and it is a bad sin, for it dispirits the reader. Here is the Rev. Mr Plainman settling down to construct his sermon for Matins next Sunday at Smokeborough or Nether Sweetplace. Does he feel—does he ever feel—like St Francis at that tremendous moment in the Portiuncular on St Matthias' day, 1206? He does not. If "this should be the regular experience of the preacher",[4] the Rev. Mr Plainman ought not to be preaching, but, in fact, he is a very faithful preacher, of whom God is making more effective use than he, humble man that he is, could ever himself suppose. Or, again, he comes upon one of those exciting translations of Hebrew and Greek words by the Bishop or Bradford or by Dr Ward himself. Does he find it "the vehicle

[1] *Stewards of Grace*. By Donald Coggan, Bishop of Bradford. Hodder and Stoughton, 10s. 6d.

[2] *Royal Sacrament, The Preacher and his Message*. By R. A. Ward. Marshall, Morgan and Scott, 12s. 6d.

[3] *Principles and Practice of Preaching*. By Ilion T. Jones. Independent Press, 17s. 6d.

[4] Ward, op. cit., p. 39.

through which the haunting spiritual potency of the original revelation reverberates through the souls of those who submit to its sway"?[1] Shades of Lord Macaulay! The unfortunate Mr Robert Montgomery wrote poetry like that. Dear Mr Plainman, don't be frightened and, for heaven's sake, don't copy it.

Oddly enough (or perhaps it is not odd) Dr Sangster's book, which is called *Power in Preaching*,[2] is not a bit like that. It is, of course, exceedingly mature. It is full of humour, and has us smiling at ourselves. It knows us. He has not emptied his commonplace book into it nor is he often telling us the devotional *bon mots* of the giants. If the Church wants its clergy to follow those exemplars it must change their circumstances. After the present writer had addressed a gathering of clergy, one of them came to him and said, "You told us things that we could really do". He took that as a considerable compliment and he hands that compliment on to Dr Sangster.

Preaching and the New Reformation[3] is a book with a new theme. Its chapters were delivered as the Lyman Beecher Lectures at Yale, and the first thing that occurs to one on reading them is that it is not a book that would be likely to have been written in England (I do not know much about Britain) and that it is to the credit of America that it should have been written there. By the New Reformation Dr Douglass is meaning the Ecumenical Movement. The wish is perhaps a trifle father to the thought, but here is enthusiasm, and it is not uncritical, and those of us who had only thought of the Ecumenical Movement as something to be occasionally mentioned in a sermon and not as something which was affecting our preaching and ought to be affecting our preaching more, may be challenged. If at times Dr Douglass is feeling after something rather than quite getting there, probably at the moment that should be the nature of such an enterprise. Most of us have probably been already preaching "the collective experience of the Christian Church" better than we were realizing. To be doing this will in the long run make a greater contribution to unity than many meetings, good as they may be. Dr Douglass's book should receive wide attention just because it is exploratory in a field which ought to be explored.

Now to return to St Augustine. There he is, sitting among, not his people, for they are not his, but that part of God's People which the Good Shepherd has committed to his oversight. It is his proper place and he is at home in it, and it is not only the excellence of Fr Hill's introduction, though that is a model of what such an introduction should be, which makes one feel at home with him there after all these centuries. One is taking part, as one reads, in a personal encounter. It would be impossible to read these sermons and forget the congregation. The congregation is integral to the sermon. Perhaps the most valuable chapter in any of the books on preaching that have

[1] Quoted Ward, op. cit., p. 49.
[2] *Power in Preaching*. By W. E. Sangster. Epworth Press, 7s. 6d.
[3] *Preaching and the New Reformation*. By Truman B. Douglass. Independent Press, 9s. 6d.

been noticed is Dr Coggan's on "Preaching as Corporate Worship", which first appeared as an article in THEOLOGY in March 1955.[1] "We have noticed the strange lack in text-books of this emphasis on preaching as corporate worship", he writes, and goes on to quote Forsyth as an exception. Most of the text-books do, in fact, say the same things with greater or less felicity, and, if more of them are to be written, an undertaking which we are far from urging, their authors ought to note beforehand that we are aware that we ought to say our prayers, to read, to prepare our sermons, and to avoid the long words with which they themselves sometimes drive us to the dictionary. Already we beat upon our breasts, though, truth to tell, one who has lived for a number of weeks with many books on preaching can feel that, were he to be all that they tell him that he should be, he might have become such a monster of virtue that the congregation would in terror forsake him in search of some less immaculate pulpit. But the part of the congregation, of the whole People of God together, in the sermon has received but little attention and Dr Coggan's chapter about it, which is most admirably done, is the only portion of any of these books which (and the reviewer's cliché cannot be avoided) we could wish to see read by every clergyman—and layman. This will be liturgical preaching—not merely to preach about the Epistle or the Gospel for the day, but to seek to ground the sermon in the common work. So with Augustine it is, "We have just been praying to the Lord to cleanse us from our secret sins". He takes up from the liturgy, he leads into it, but most of all he himself is in the liturgy and cannot withdraw from it, whether to a chair or to a pulpit.

This Augustine knows his people. He is a Hippo man. This at the least would have saved him from the misfortune of a bishop who preached a sermon, full of admirable illustrations from Association Football, in a Rugby League town. Mr Ilion Jones in his preface expresses his conviction that "a person learns to preach, in so far as anyone ever learns, by preaching continuously to a normal pastorate",[2] but it is surprising how seldom the books on preaching say anything about knowing the people to whom one preaches. That people teaches one to preach. They teach one to visualize the congregation one is to visit, as one writes the sermon for it, but sometimes it is only on Palm Sunday that the Lent course is really getting there. The last parish's sermons cannot be pulled out of the drawer in the new one. Even the evening sermon is uncomfortable if it has for some reason suddenly to be switched on to the morning. Augustine has made the most necessary preparation of all and he, if anybody, might have had the right to despise it. He, who could address the world, has interested himself in his tiny bit of the world. He can be intimate. One is sure that he knows its nuances. He is as African as his Lord was Palestinian.

It is not strange that a book of sermons should be a more effective lesson book for the preacher than books on preaching. We learn far

[1] Op. cit., p. 85.

[2] Op. cit., p. 7.

more from watching and listening to people than from any accounts of their methods and, if one may not hear the voice and see the gestures and the face and eyes of an Augustine, the next best thing will be to read what he said and use the imagination. For one clergyman who heard Tillotson there must have been hundreds who handled the stout volumes of his sermons. It was thus that he altered English preaching, whether for good or ill, for years to come, and not by writing a text-book on "The Gospel simplified or how to rid the pulpit of enthusiasm". There are clergymen whose sermons, preached perhaps in some obscure corner of the land, it might be far more worth while to publish than much which is published, but, alas, there is no noble patron to whom, in return for his precarious underwriting of them, they can be dedicated now. Yet there is a plea to be made—for books of sermons rather than books about sermons. Few of us want to preach other people's sermons. Many of us would like to see what other people say and how they put it. Dr Ward has also a chapter on "The Preacher and his General Literature", and that is an important point to make. We should only want to be even less high-brow than he. Having read St Augustine on the Psalms, we have a feeling that the Bishop of Hippo might have appreciated Mr Wodehouse and Mr Runyon, not merely as a pastime, but as helping one to spice one's style with a discreet measure of good literary raciness. The preacher should take notice of the masters of other crafts.

But, most of all, this Augustine expounds. One will not take him for one's commentator now, though nobody planning to preach on any of the seven psalms on which he preaches could fail to find some points even in his allegorical interpretations of them. But it might take more than an Augustine to put allegory over to a twentieth-century Western congregation. The point is that the commentary will be the preacher's best friend. Again, it is surprising that so comparatively little emphasis is put upon the use of commentaries in the books about preaching. Surely no sermon should ever be prepared without one. But there comes the rub. How many clergymen can afford to invest in more than a one-volume commentary? The answer is that many could if their book tokens, and gifts from grateful retreatants or parishioners, were not deflected on to other works, such as books about preaching. Writers of books on preaching should print upon the covers, "Warning to clergymen. Do not spend your money on this book until you have a good bookshelf of commentaries." We would then propose their canonization. As it is, we can only hope to escape too vehement a hatred from them for saying it, and count ourselves happy that an excellent uncle, who had forestalled our advice, quite reformed our preaching, as we think, by bequeathing to us his commentaries, both new and old. And we hear St Augustine applauding him.

FRANK BENNETT.

The Ministry of Hearing

Of the making of many books on preaching there is no end. Most of them have been a real help and stimulus to our preaching. At the same time, as Farmer has succeeded Bull, and Ireson has followed Farmer[1]—to say nothing of others that have more recently appeared—some of us feel that the whole thing is somewhat one-sided. Although it is essential that we should constantly be reminded of our responsibility as ministers of the Word, is it not equally important that the laity should be reminded of their responsibility as hearers of the Word? How refreshing therefore to read in the latest book on the subject[2] that "there is need, perhaps, for much thought on what might be called the ministry of hearing"—a sentence which was referred to by its reviewer here in September. It is to be hoped that one of our theologians will be moved to meet this need, and that he or someone else will then translate his conclusions into a form suitable to be passed on to the laity. We present communicant manuals to the laity to assist them in their participation in the Ministry of the Sacraments; why not something to instruct them in the nature of their participation in the Ministry of the Word? It may still be true that in many places "the hungry sheep look up and are not fed". In many more, be the preacher never so faithful, he is to his congregation no more than "a very lovely song of one that hath a pleasant voice, and can play well on an instrument", and, though they may talk of him "by the walls and in the doors of the house", they hear his words but they do them not.[3]

What follows makes no pretence to be a theological exposition of the Ministry of Hearing, but are the thoughts of a parish priest who makes no claim to be a theologian but who has a conviction that this is a matter which demands far more thought and expression than are usually given to it.

1. The Old Testament insight is that God has a word to speak to men, by means of which he wills to communicate his mind, his will, and his purpose to his people. But his word is also his action—"He spake the word and they were made; he commanded and they were created."[4] The word of God creates and—if it fails to create because of human sin—it judges. In other words, the word which God speaks is never an idle word. It always accomplishes something and never returns to him void.[5] Now the word of God is not an abstraction, a system of ideas, or a body of teaching. It is declared in the events of history, and such events require interpretation. In the Old Testament the word of God is communicated to his own people, Israel, in the historical events of the nation. They are "the mighty acts of God",

[1] Paul B. Bull, *Preaching and Sermon Construction* (1939); H. H. Farmer, *The Servant of the Word* (1941); G. W. Ireson, *How shall they Hear?* (1957). Cf. also R. H. Fuller, *What is Liturgical Preaching?* (1958).

[2] R. E. C. Browne, *The Ministry of the Word* (1958), p. 68.

[3] Ezek. 33. 30–33. [4] Ps. 148. 5. [5] Isa. 55. 11.

which are interpreted by his servants the prophets, whose mission is to tell forth God's word as that is revealed in the historical events of their day. They are to do this whether the people "will hear or whether they will forbear".[1] Whatever the response of the hearers, the word of God has gone forth and it will not return void, but will issue, in accordance with that response, either in judgment or salvation. Thus, if the prophets find their responsibility well-nigh overwhelming, the responsibility of the hearers is equally overwhelming, for in the act of listening to the prophet they are receiving nothing less than the word of God addressed to them, and their response determines whether that word shall be to them judgment or salvation. Moreover, the nature of God revealed in history and declared by the prophets was that he was righteous, just, merciful, holy and loving. But that revelation and declaration was but a challenge demanding response, for the God whose nature was thus disclosed demands righteousness, justice, mercy, holiness and love from his people.

2. When the fullness of time came, God no longer spoke his word to men as in time past by the prophets, but in his Son.[2] "The Word became flesh, and dwelt among us."[3] All that the word of God has been saying in the Old Testament is now seen in action in a Person, and in Jesus Christ we see all of God that it is possible for man to see. In his death and resurrection all that God had hitherto declared in history is brought to a climax; "the mighty acts of God" are brought into a single focus in a unique mighty act which, like the other mighty acts, issues in judgment and salvation. But now all judgment and salvation are in relation to Jesus, and the response of men to the acts of God revealed in history involves the response of men to the person of Christ. It is a response, no longer in terms of hearing a word spoken by a prophet and doing it, but in the form of active acceptance or rejection of a *Person*. As Jesus, the Word of God, moved among men, revealing God in his person, in his words, and in his actions, he called for a response from men, and in the nature of that response men found themselves judged. "This is the judgment, that the light is come into the world, and men loved the darkness rather than the light."[4] Likewise in his teaching, our Lord's "he that hath ears to hear, let him hear', with its reference back to Ezek. 3. 27, emphasizes the personal responsibility of the hearer for what he makes of the divine words as well as of the Divine Word.

3. Since the Ascension the sphere where the word of the Lord is proclaimed is the Christian Church. The purpose of all early Christian preaching was that the preacher aimed "to convince his hearers that they were, indeed, confronted by the eternal God in his kingdom, power, and glory; that they, like all men, stood under his judgment upon what they had done and upon what they were, and that this judgment was now immediate and inescapable; further, that those who would put themselves under God's judgment would,

[1] Cf. e.g. Ezek. 2. 5.
[2] Heb. 1. 1, 2.
[3] John 1. 14.
[4] John 3. 19.

PACIFIC SCHOOL of the PACIFIC LIBRARY

through his mercy, find an opportunity open to them to enter upon a new life".[1]

The Church proclaims the word of God in terms intelligible to successive generations, but it is the same word of God as was disclosed in his mighty acts, interpreted by the prophets and focused in the person of Jesus Christ. Those mighty acts are announced in the services of the Church in the regular reading of the Old Testament and the New Testament and in the preaching of the Word. "Those who hear, in the setting of the Church's corporate worship, are summoned, upon each particular occasion, to place themselves within the history which is God's revelation, at the point where it culminates in Jesus Christ, and to lay themselves open to the Word of judgment and of renewal which is spoken there to every human being."[2] Preaching, in the words of Dr Farmer, is "God's great activity of redemption in history, in the world of persons, focusing itself in challenge and succour on 'these persons here present' ".[3]

4. It is clear, therefore, that it is no light thing to be a "hearer of the word". Would that our cosy, critical congregations could realize their awful responsibility as they listen to the Sunday sermon. There is no excuse for a badly prepared, ill-constructed, and carelessly delivered sermon, but not all have "the gift of preaching", and—God help us—we are all in some measure and at some time unworthy and unfaithful stewards of the word. Nevertheless, there is no sermon so feeble but that a congregation, which has accepted seriously the Ministry of Hearing, will not find in it some word of judgment and salvation. I am reminded of some words of Canon Eric Abbott in a sermon preached thirteen years ago: "Who shall say which is the greatest responsibility—to preach or to listen to the preaching of the Word? For in the preaching, the steward of the mysteries of God and the hearkeners to the mysteries of God are bound together; by our preaching *and* by our listening we are judged." As it is, our congregations are usually passive listeners, not active participators in a joint activity. They judge a sermon in terms of enjoyment or non-enjoyment, as though it were some species of entertainment, and many would be most astounded to know that their active participation was bound up with the whole conception of preaching.

It is not without significance that in the Bible "hearing and doing" always go together. Men are to hear and to obey, to be "doers of the word, and not hearers only".[4] In other words, the Ministry of Hearing always involves action of some kind—the will is always to be engaged. How the will reacts depends upon the form in which the word of God is preached on the particular occasion. It may be a challenge to a more faithful loyalty to, and deeper love of, our Lord or to a greater charity towards our fellows; it may be a call to deal with an evil situation or with the evil in our own hearts; it may be

[1] C. H. Dodd, *Gospel and Law* (1951), pp. 9–10.
[2] C. H. Dodd, *The Bible To-day* (1946), p. 160.
[3] *The Servant of the Word* (1941), p. 29.
[4] James 1. 22.

a charge to examine and deepen our prayer life or to be more courageous in commending our faith to others; it may be an invitation to use our minds to understand more clearly one of the mysteries of our faith or one of the practices of our Church. Whatever it is, the true response of "the hearer of the word" is to listen and to respond actively to what he hears. If he gazes round the church, if he has one eye perpetually on his watch, if he settles himself to think about something else, if he listens merely to criticize, if he listens merely in enjoyment as to an entertainment, if he listens and goes away and does nothing, then—to say nothing more—he is certainly unconscious that he has been sitting under the judgment of the word of God. He does not realize that, being under the judgment of the word of God, he can hear that word and do nothing or he can hear that word and do something, and that it is precisely this doing or not doing which is the judgment of the word of God. That word, when it goes forth, either creates or judges, for it does not return to him void, and men deceive themselves if they think of the word of God as something which they can receive without a costly creative effort on their side.

Paul A. Welsby.

Letter from Hong Kong

My dear Editor,

You asked me for a commentary on matters of theological interest in our region. What is happening to the Chinese people in our region is of very great interest to me personally and may also be of interest to theologians who, presumably, think about God and his ways.

What is happening in our part of the world is that four different attempts to provide good government are being made in countries in which Chinese people are living: and in each case there is a measure of co-operation between Church and Government.

There is, first of all, in Hong Kong itself, the traditional pattern of the English Civil Service—a good government, in which there is frankly no attempt to work for self-government, largely from fear of what might happen if there was any kind of widespread electorate. As a government, the Hong Kong Government is efficient and it is liberal, and the Church is being used by the Government extensively in the development of education and social welfare.

Then, in our neighbouring city of Singapore, in which the population is mainly Chinese, there is now self-government, and in an increasing measure. Once more I understand the Church is involved; I do not know the details, but I understand that the Church is co-operating with, rather than critical, of Government.

Thirdly, there is in Formosa a remarkable situation. The remains of the old feudal democratic government of China continues under

a kind of Chinese "de Gaulle". The "Generalissimo" is older than General de Gaulle, but is equally certainly a Christian man. With the aid of many Christian helpers, he is establishing a considerable measure of good government in the island of Formosa. This successful government is made possible by the very great contribution, economically and advisorily, being made by the American Army and the American people. Once more, in Formosa, Christians are co-operating with government. There are probably more missionaries in Formosa per head of population than there have ever been in any country in the world. This applies alike to Roman Catholics and to every kind of Reformed Church and sect. Missionaries receive every kind of encouragement from the Government.

Lastly, there is the government of the mainland of China. Once again there is no question that the government is good, *as government*. It is efficient, it is uncorrupt. It is, in very large measure, sensitive to the needs of the people,or at any rate to the needs of the workers and of the poorer people in the community; and it has also been, on the whole, successful in securing the co-operation of intellectuals. In China, as in Hong Kong, Singapore and Formosa, the Church is co-operating with the Government. But in China the Church is involved in the total life of the country in a different way from its involvement, for example, in Hong Kong. In Hong Kong, the Government is glad to use the grant-in-aid system in order to get educational and welfare work done with all the devotion and love and care which the Church puts into those things.

In China, on the other hand, the Government has taken over all education, all medical and social work, and there is no question that they are doing this work very well. The involvement of the Church is through individuals. Christians are to be found in prominent positions, both in medical education and in general education. What is still more remarkable is that ordained Christian leaders are members of the National People's Assembly. These Christian representatives include the presiding Bishop of the Chung Hwa Shing Kung Hui (the Anglican Church of China), a Roman Catholic bishop, the General Secretary of the Y.W.C.A., and several others. This national pattern is repeated at every level. Diocesan bishops, for example, are mostly on the city councils of the city in which they live. Archdeacon Kong in Pakhoi is on the town council, and is mainly responsible for the social welfare work of the council. This is a different form of involvement from the involvement of the Church in Government in Singapore, Hong Kong or Formosa. In China, clergy and lay readers of the Church are expected to take a share in the ordinary government of the country. Under a popular system of election these men and women would not be likely to be elected. They would not be able to offer to the electorate inducement enough to win majority votes. One of the remarkable things about the new technique of government in China is that its system of representation is arranged to ensure that there are representatives of every walk of life in government; whereas, under a system of popular election, it is the men who have most to offer who are generally elected.

I believe I am right in seeing these four patterns of government in Hong Kong, Singapore, Formosa and China simply as *patterns of government*. There is a particular reason why I think this is necessary. The remarkable fact about Chinese history, certainly during the last three hundred years, has been weakness of government as government, due in the main to the Chinese devotion to family life. Exclusive family loyalty has destroyed loyalty to the nation. But in all matters of family loyalty and, as a companion to it, intense integrity in commercial matters, dealings being between families and between shops, in all those things China has shown a remarkable standard of probity and self-sacrifice. The reverse has perhaps been true in Japan. Here the needs of the nation have often called out the greatest virtues; family life has come a good second; but, in commerce, Japan has not in the past achieved a reputation for honesty equal to China's reputation.

What we see, then, in our region is four attempts at good government: Hong Kong a British colonial pattern; Singapore a self-governing system, growing out of British colonialism; Formosa, a popular leader democracy of the de Gaulle type; and in China, the Marxist technique used, and successfully used, to achieve efficient government. In all these four areas, the Chinese people are meeting what has been their great lack in the past, namely a system of government to which they can be loyal, and which can enable their character and ability to develop in their traditional ways of commerce and family life.

My next point can be illustrated by an incident: a visit to Hong Kong of that grand old Chinese leader, Dr T. Z. Koo. He was speaking to a great gathering of Chinese Christian school teachers. I had known him well for a great many years. He was the great student Christian leader thirty years ago. I knew him as a man nurtured in the Liberal Protestantism of those days. He is, however, a member of our Church. What this means became apparent as he spoke to those Christian teachers. I was at first surprised to hear him speaking of the Nicene Creed. But he gave his reasons. He said that in the Nicene Creed stress is laid on Jesus Christ as "Very God of Very God"; "begotten not made", and "he by whom all things were made". "We must remember," he went on, "we Chinese, that Christ *is* before our country was; that Christ has been the ruler, the directing heart of the civilization of our country ever since it began. What happened in the Incarnation was the *manifestation* of the second Person of the Trinity, who always has been that active energy of God in creation." I was interested that this old Chinese Christian's conviction that God was in control of his nation was based on the Nicene Creed, with its emphasis on the place of the second Person of the Trinity in God's creation and rule of the world.

In our region, then, there are, perhaps, three great facts. There is, first of all, the Eternal Word of God, Jesus Christ, who *is* before Abraham was. All life is lived in response to the urging of his love, in obedience or disobedience to what his heart is continually urging men and women to do. There is, secondly, the Chinese people—a

people of God who, for centuries, have been obedient to God in the area of family and commercial life, in the area of personal industry, and in the arts. But in the area of obedience to the Government and in national life they have not been obedient, but seriously disobedient, with resulting decay in the moral fibre of their country. The third fact is that in Hong Kong, in Singapore, in Formosa and in Peking, attempts are being made to make good this lack, to provide a system of government which will command the respect and, consequently, the obedience of the Chinese people. What this will mean, all in all, for the world, history alone will discover.

Moreover, it is noticeable that the Church—and by the Church I mean in general all Christians—in these four areas of examination is *involved* in the national life. Great numbers even of the Roman Catholic hierarchy and laity in China now accept the new Government and are involved with their fellow-Christians in the new pattern of national life. It has been said to me by Chinese bishops and other Chinese Christians in China that the moral achievements of their new Government are to them evidence that the new Government is God's answer to the prayers of the world for his Chinese people.

In our part of the world, Chinese Christians are showing a readiness to be involved in government or to co-operate with it. There is to-day, in these four areas, little criticism of government. It is perhaps true that there should be more in Hong Kong than there has been. For that I take my full share of blame. It is difficult to be critical when the Government is so beset by difficulties and so determined to face some of them. One has rather felt it one's duty to endeavour to assist in the task to which, under God, they have set their hand.

This, then, is what I see happening in government and in Church relation to government in our part of the world. The pattern suggests that Karl Barth is right in reminding us of the theological importance of Romans 13; and that traditional Anglicanism has some guidance for us, both in its loyalty to the Nicence Creed and to the implications of that Creed, and also in its instinctive pattern of "involvement in", rather than "judgment of", the life and government of peoples.

R. O. Hall,
Bishop of Hong Kong.

December 1958.

Training for the Ministry

Dr J. A. T. Robinson's article on "The Teaching of Theology for the Ministry" is the latest expression of "that widespread dissatisfaction with the training which ordinands receive" to which Mr Neville drew attention in August. Dr Robinson endorses and carries further criticisms of present methods of training men for the ordained ministry of the Church of England which were given substantial expression in the Bishop of Southwell's book *Vocation and Ministry*

published at the end of 1957. These are, however, only the latest chapters of a debate which has been continuous, at any rate, since the end of the war, a debate to which two Committees—the Winchester and the Durham Committees—as well as a powerful article by Prof. Hodgson in the *Church Quarterly Review*, 1953, have made important contributions. Since the theological colleges are responsible for a substantial part (and it must always be remembered that it is only a *part*) of this training of men for the ministry, it is only natural that they should have had to bear the brunt of the criticisms. Those of us who are engaged in the life of these colleges must take these criticisms seriously, and do our best to examine them with humility, honesty and care. We cannot, without arrogance, dishonesty, or both, simply dismiss them as unwarranted. As I have a vested interest in one of these much criticized institutions, I am only too aware of the danger of not giving sufficient weight to the criticisms; and the temptation to refuse to take them seriously enough through fear of their being found true is an obvious one.

The criticisms and suggestions made by Dr Robinson and the Bishop are refreshingly constructive, and it is to be hoped that they will receive both careful consideration and generous support. In particular I find myself very much in sympathy with their criticisms of the theological teaching which we are providing. The Bishop of Southwell speaks for many and speaks truly when he says: "The outstanding fact of the situation is that the theological colleges with their small staffs . . . are not equipped . . . for teaching academic theology."[1] It is only too true that, as Dr Robinson observes, "each member of an English theological college staff has to be a Jack-of-all-trades and in consequence a master of none". The poverty of the theological equipment of most of us members of a theological college staff is due to a variety of causes. Very often it is impossible for such a college to provide either the stipend or the accommodation which a married man must have. But the reasons are not exclusively economic. Many of those who thirty years ago would have been on the staff of our theological colleges are now teaching theology in our new universities. This is a development for which we should indeed be most thankful, for the work they are doing there is second to none in importance. Yet the loss to the theological colleges, and in particular the impoverishment of their theological teaching, cannot be denied. In these new circumstances it is surely difficult to question the justice of the contention that we should make far fuller use than we do of the theological faculties in our universities. In particular there should be whole-hearted support for Dr Robinson's suggestion that our all-too-few ordinands of really outstanding intellectual ability who have already gained a good degree in some "secular" subject should be enabled to obtain in addition such a knowledge of academic theology as only a university can provide. Personally, I should like to see the overwhelming majority of our ordinands in possession of a degree in theology before they set foot in a theological

[1] *Vocation and Ministry*, p. 121.

college. Then our obvious academic inadequacy would not matter so much; for men who already possess theological degrees can and should be encouraged to pursue their own particular work very much on their own, with supervisions and seminars (rather than lectures) to assist them. For men such as this a series of substantial essays to be submitted to Examining Chaplains as well as to members of the college staff could well take the place of the General Ordination Examination. In these circumstances there would surely be no good reason for even men with first-class degrees in theology to feel frustrated during their full two-year period at a theological college. On the contrary, they should then be able to use these years as a time of real growth in theological understanding, not least because they will have time to assimilate the theological pabulum which at the university they are often compelled to bolt at a speed far too great for immediate digestion.

The provision of opportunities for learning and digesting more theology, however, constitutes only one of two great and inseparable objects for which theological colleges exist. The other (as the Rev. C. E. Moxley pointed out in his admirable letter in the November Theology) is what is usually called, for want of a better description, training in the spiritual life. This means learning the rudiments of that work of prayer which must be the primary preoccupation of every priest, indeed of every Christian, if his other activities are to have any value at all. Training in the spiritual life is very far from being simply an individual matter, an exercise in a purely personal piety. It naturally includes participation in the liturgical worship of the Church, but it must mean much more than that. It involves the discipline of learning to live and worship together in a community which, in spite of the obvious imperfections which it shares with the rest of the Church Militant, is recognizably and distinctively Christian; it involves growth in charity towards people who are very different from ourselves and the humility to learn what each one has to teach us; it means learning to accept without complaint or self-pity the necessary mortifications which such a common life must impose on all who share it. It is in such a context that men are enabled not only to learn more about living as members and ministers of Christ, but also to gain a glimpse—never to be lost—of what he means the fellowship of his Church to be. The laying of the foundations of the spiritual life is the indispensable complement to advance in theological understanding; and it is this aspect of the life of the theological college which seems, in spite of their disclaimers, to be inadequately recognized by some of the critics.

Yet training in the spiritual life is just as important and just as exacting as the study of theology; both are indispensable and inseparable. The critics properly insist on the great importance of the theological side of the training, but some of them do not appear to attach enough importance to its "spiritual" side. At any rate, they do not seem to be sufficiently aware of the demands which this side of the training must make, and the conditions which are required if the foundations of the prayer life are to be well and truly laid.

The Bishop of Southwell recognizes this aspect of the work of the theological colleges as part of the purely "vocational training" which is, in his view, the only appropriate training for them to attempt to provide. Certainly he does not question its importance. He still sees a place for (graduate) theological colleges of the present pattern, but claims that one year is enough to enable them to provide any theological graduate with the necessary rudiments of his vocational training, including those of the spiritual life. With this suggestion of any such reduction I must with respect profoundly disagree, even at the risk of my disagreement being attributed to vested interest! Nor do I forget that such a reduction would have some obvious economic and other advantages. I can only say that personal experience in this line of business, albeit very limited, convinces me that it is the *second* year at a theological college which really counts for most ordinands, whether or not they are aware of it at the time, and whatever their age, academic qualifications, or previous experience.[1]

If the Bishop still sees some place, though a reduced one, for colleges as they are at present organized, there are others, of whom Mr Neville is representative, who appear to see little or no justification for their continued existence. They believe, in sincerity, that the colleges are out of date and out of touch. They are concerned that training shall be more obviously *relevant*, and that those undergoing it shall be wholly involved from the outset in the parochial and evangelistic situation in which their active ministry will be set. "At the theoretical level", writes Mr Neville, "the necessary 'engagement' of ordination candidates with the world which they are to serve must mean a parallel study of the Bible and the makers of the modern mind."[2] This may be true; but in practice we have to be very careful that the study remains *parallel*, and that Darwin, Marx, and Freud do not become substitutes for Genesis, Jeremiah, and the Gospels.

With Mr Neville's further suggestion that "this theoretical confrontation of the Bible and modern thought should then be matched by practical activity which brings the ordinand closely into touch with the actual bewildered society of the mid-twentieth century . . . that a great part of the two years' training ought to be spent in working with the Church in particular parishes" I find myself in sympathy but not in agreement. I sympathize with and share his desire that the Church Militant shall be staffed by an informed ministry which will make an effective prophetic impact upon contemporary secularism. If this is to be achieved our ministers must in a deep degree be involved in the world and identified with the men and women they are called to convert and serve. We cannot doubt that such involvement and identification are necessary theological implications of the Incarnation. But I disagree with him here because it is possible for involvement to be overdone; and Christians who over-

[1] Like many others I welcome the Sheffield experiment, and I believe it to be of the greatest importance. Unlike many others, however, I am sure that the year in Sheffield should be additional to the two years at a (graduate) theological college, and not an alternative to one of those years.

[2] THEOLOGY, August 1958, p.325.

do it will, despite their sincerity, destroy precisely that quality of holiness, that capacity to leaven the lump, which their Lord requires of them as the necessary condition of effective apostleship.

Involvement may easily be overdone; it may equally easily be premature, particularly in the case of men called to the ministry. There is, after all, a proper distinction between ordinand and curate, between student and deacon; and conditions appropriate to the later stage of a man's training in his first parish may be far from appropriate to the earlier stage of that training at his theological college. I am convinced that his degree of involvement should be very considerably less at the earlier stage than at the later. Detachment is a necessary disposition for any Christian, be he layman or priest; and it is necessary at every stage of his discipleship. And for the ordinand still at the theological college stage I am convinced that a high degree of detachment is necessary; the peril of premature involvement must be avoided if the foundations of the spiritual life are by God's Grace to be properly laid. Prayer is difficult enough even for seasoned pray-ers, or so they aver; and when we are beginners in prayer difficulties must be reduced as far as this is possible if we are to be encouraged to persevere. To multiply difficulties unnecessarily is to minister to our pride, and for beginners is to court discouragement and to invite the disaster of abandoning it altogether. One of the great difficulties by which we are beset in our efforts to pray is distraction. When we are beginners it is essential to our growth and perseverance in prayer that everything possible should be done to reduce to a minimum the distractions which overmuch involvement in the world and its affairs must produce. Later on, as busy priests in our parishes, we shall be called to bear with the multiplication of distractions which such greater involvement must bring; but then, by God's Grace in Holy Order, habits of prayer firmly formed under less exacting conditions at a theological college will stand a fair chance of survival.

This is why a pronounced degree of detachment is by design an important feature of the life of our colleges.[1] Another such feature is the provision in the course of each day of frequent occasions and opportunities for prayer. The program as well as the detachment of what he assumes to be an average theological college comes in for strong criticism from Mr Neville. "There is little point in dividing the day by four or five occasions of corporate worship, seeing that Cranmer went to considerable trouble to simplify the hours for prayer in use in normal parochial life, and that the day of an average parish priest could not possibly be tied down to so many fixed points. Why encourage a kind of spirituality which must be negated by experience within two years?"

To multiply services may well be undesirable as well as inconsistent with the liturgical tradition of the Church of England. (But I wonder how many theological colleges still really do multiply

[1] The detachment of our life, though pronounced, is far from being as exaggerated as some seem to suppose. Our perhaps over-long vacations, if properly and intelligently used, are a real safeguard against ostrichism. Perhaps we should do more to ensure that the vacations *are* so used.

services to any marked extent?) Yet to make frequent opportunities for *prayer,* despite many other competing claims for our attention, is a habit which the ordinand must both form under the less difficult conditions of college life, and also maintain in the far more exacting circumstances of his active ministry if his work is to be Christ's.

So it is that at this stage of a man's training a substantial degree of detachment, of withdrawal, is essential. It is the condition of his truly learning under God the first things about prayer. (It is also incidentally a condition of his gaining such a balanced and objective view of the contemporary world as those who are prematurely or over-involved in its affairs cannot hope to attain.) "Withdrawal", said the Archbishop of York recently in a notable sermon at the Cuddesdon Festival, "must have its place in the training of our priests. . . . I do not see this withdrawal exaggerated in the life of our Church. . . . Rather does it seem all too widely forgotten and imperilled."[1]

The ever-present danger of our perverting detachment into a means of escape from hard facts is an occupational risk of ordinands and clergy alike. But it is a risk we cannot evade. Detachment is a good and indispensable discipline at every stage of the Christian life, always important and never more so than for men undergoing preliminary training for the work of the ministry. This truth is in danger of being disregarded by some of our more extreme apostles of identification and involvement. There are sound theological grounds underlying the good practical reasons why we should be on our guard against a too ready and uncritical acceptance of their more radical proposals. The God to whom we Christians are called to bear witness is transcendent as well as immanent, and unless we proclaim both these aspects of the Truth which he is we grievously and dangerously misrepresent him. If we take the important principle of involvement too far, we may lose sight of God's Sovereignty and Holiness, and substitute a gospel of pantheism and amorality for the Gospel of Christ. The peril of over-involvement is that it may lead to indiscriminate identification of God with everything that happens, to forgetfulness of the truth that although he is constantly, creatively, and redemptively at work in his universe, he yet remains wholly distinct from it.

This is not to forget that God is supremely self-revealed in the Incarnation. Those who most zealously proclaim that our involvement in the world is the necessary condition of our sharing Christ's saving work are perhaps sometimes inclined to claim the Incarnation *tout court* as conclusive that only the position for which they contend is intelligibly Christian. Yet the identification and involvement for which the Incarnation stands, and which it properly demands, is far from absolute. If Christ identifies himself with sinners and infinitely loves them, there is a real sense (in spite of 2 Cor. 5. 21) in which he can never identify himself with their sins which he must always abhor. There was always in him, as the Gospels make clear,

[1] *York Quarterly,* August 1958.

a unique quality of holiness, of distinctiveness, which marked him off from other men and filled them with awe. "The multitudes marvelled, saying, It was never so seen in Israel" (Matt. 9. 33). "No man ever spoke like this" (John 7. 46). "They said to one another, Who is this that even the wind and the sea obey him?" (Mark 4. 41).

In Christ God involved himself in his world in a way which was entirely new, unparalleled and unprecedented. Becoming Man he identified himself with men, but he was far from identifying himself with everything men do. Indeed, it was precisely because he would never carry identification to this point that he died on the Cross.

E. G. Knapp-Fisher.

OUR CONTRIBUTORS

The Rev. Frank Bennett is Vicar of Maidstone and an Hon. Canon of Canterbury Cathedral.

Dr Welsby is Rector of Copdock, Ipswich.

The Right Rev. R. O. Hall has been Bishop of Hong Kong since 1932.

The Rev. E. G. Knapp-Fisher is Principal of Cuddesdon Theological College.

CORRESPONDENCE

THE TEACHING OF THEOLOGY

To the Editor of Theology.

Dear Sir,

Dr J. A. T. Robinson's important article on "The Teaching of Theology for the Ministry" stirs me to try to draw him further. He says, speaking of the Theological Tripos at Cambridge: "It confines itself, probably wisely, to the basic linguistic disciplines, the biblical documents, and to selected, though widely selected, periods of Church history." I wonder what degree of doubt is implied in the word "probably". I agree with Dr Robinson's contention that "the primary object of theological teaching, as of all other teaching, in a university, is to pursue truth". It seems to me of great importance that the most difficult and the most important intellectual issues should be dealt with in university teaching of theology, and that all university students in theology ought to be trained to make a responsible theological judgment. I doubt if this can be done if universities are so tied to "the basic linguistic disciplines".

What we need, I believe, is an alternative course in biblical studies, which does not have such linguistic requirements. It would be possible, on the basis of asking for a knowledge of (*a*) the Hebrew and Greek alphabets, (*b*) the general principles of both languages, (*c*) biblical introduction, (*d*) study of the most important Hebrew and Greek words, to have a serious biblical discipline which did not involve an exact knowledge of problems of translation. The time

thus saved could be given to studies in Church history and systematic theology. If, as I believe, the most difficult and the most important contemporary theological issues are those concerned with the life of the Church as a community in the midst of a general community heavily influenced by science and technology, then it is quite urgent that these matters be considered at the level of university reflection, teaching, and research. They ought not to be left to over-worked theological college staffs.

I am sure that it is important to face Dr Robinson's insistence on the need for revolution in training through theological colleges. But I would like to ask him whether there is not also need for a radical reconsideration of university teaching of theology.

Yours sincerely,
HUBERT CUNLIFFE-JONES.

THE NORTHERN CONGREGATIONAL COLLEGE,
MANCHESTER, 16.

ANGLICANISM AND EPISCOPACY

To the Editor of THEOLOGY.

DEAR SIR,

Dr Peck is mistaken in his diagnosis. Had you been able to allot the whole of one number of THEOLOGY, I should have been as ready to contest his conclusions as to expose his methods of controversy. Nor should I have omitted to comment on his excursus on *Validity*, which occupies exactly one-quarter of his book. The remaining three-quarters is devoted to criticism of myself, which, I may add, I find still unconvincing. In regard to the Anglican tradition of episcopacy, the Preface to the Ordinal satisfies me. Does it also content Dr Peck? The issue between us is as simple as that.

Yours faithfully,
NORMAN SYKES.

THE DEANERY,
WINCHESTER.

UNCHRISTIAN LITURGY

To the Editor of THEOLOGY.

DEAR SIR,

I do not think G. F. Smith and D. W. Foster have understood the moral of my article on certain of Cranmer's prayers.

Mr Smith says: "The application of . . . the experience of human relationships to the divine-human relationship is over-simplified." Of course it is *intellectually* over-simplified. I was not suggesting the absurdity that in theological thinking God should be reduced to the status of an earthly parent. I was pointing out that there is a large part of myself of which I am unaware, and that this part of me is not subject to my critical reason. And to this part of me human relationships are primary (e.g. the first thing I apprehend is the mother who feeds me), and that it is therefore in terms of such relationships

that I apprehend God. We do not now see God as he is. That is the Beatific Vision. We can see him only through the distorting medium of analogies drawn from our human experience. And these analogies evoke not only that part of us of which we are aware, but also that other part of us of which we are unaware and which is not therefore subject to the discipline of our discursive thinking. In almost all feelings of sinfulness, both parts of me are active. The part of me of which I am aware may be sorry for identifiable ingratitude to love. But at the same time the part of me of which I am unaware may feel irrationally guilty about being a person at all, since this is treason against father and/or mother, who will accept me only if I am content to remain an extension of themselves. And it is this latter pathological feeling which is generally a large ingredient of that deep sense of sin which is conventionally held to be a sign of great piety.

Mr Foster mentions Romans 7. I agree that Paul is here speaking of his present experience. But it is of his present experience of God apprehended still as Law. And the chapter shows us the insoluble conflicts which arise when God is so apprehended. The chapter ends with Paul delivered from the prison of God as Law to the freedom of God as grace. The idea that a liturgy should deliberately try to set God before us as Law, and hence to evoke within us the sterile and torturing conflicts which Paul here so vividly describes, seems to me to be a blasphemy against Christ crucified. As Romans 8 shows, human goodness flows from knowing God as Love, not as Law. The two chapters warn us that the most dangerous of all our temptations is to think of God as Law. When we do this, evil follows inevitably.

Yours sincerely,

Trinity College,
Cambridge.

H. A. Williams.

THE BISHOPS AND THE LAITY

To the Editor of Theology.

Sir,

The Lambeth Conference appears to have been most uncertain as to what are the status and duties of the laity.

The section on "Ministries and Manpower" begins: "It is of little use to discuss the future of the Anglican Communion unless we can guarantee to provide a Ministry sufficient, alike in number and in quality, to serve an expanding mission of the Church." But how can any one guarantee this?

The laity are expected "to maintain the Ministry, upon which the whole life of the Church fundamentally depends" (p. 2, 101). This suggests that the clergy are the only people who really matter in the Church. On p. 2, 113, however, the same Committee says that "Ministry and laity are one. There may be a difference in function but there is no difference in essence."

"As the supply of the Ordained Ministry falls short of the need, so

an ever-increasing responsibility must rest upon the laity of the Church in bearing their Christian witness in the world" (p. 2, 100). I fail to see that the responsibility of the laity increases or decreases with the number of clergy available. The layman has this responsibility, not because someone must do it, and in the absence of an Ordained Minister it is left to him as a second-best, but because Christ "deserves to be presented" (p. 2, 66).

There is a similar confusion about the duties of the laity in the Resolutions. No. 90 speaks of Sub-Deacons, Readers, and Catechists as "the Lay Ministry"; but in No. 125 "the Conference rejoices that, more and more, lay men and women are finding their true Christian ministry in their daily work in the world".

The bishops do not tell us why laymen may assist in the Administration of the Holy Communion "only to meet pressing need" (Resolution 91 and p. 2, 111). Nor, when they face the question of men being ordained priests while continuing in their lay occupations, do they tell us why such provision is not to be regarded as a substitute for the full-time priesthood, nor why the latter "is essential to the continuing life of the Church" (Resolution 89 and p. 2, 108). Does this mean that a full-time priesthood is of the *esse* of the Church? And do we have here a desire to preserve a large gulf between clergy and laity?

In the treatment of the Ordinal (on p. 2, 88) we are told that one of the requirements met in our Anglican Ordinals is that "the body of the faithful assents to the ordination". This is much too complacent about the function of the laity in this matter. No body of the faithful assented to my ordination. A few people hearing the *Si Quis* at the 8 a.m. Holy Communion cannot be called the assent of the body of the faithful.

References have been made elsewhere to the unwillingness of Anglican lay people to face their responsibilities as members of the Church (see Lesslie Newbigin, *A South India Diary*, p. 51; and F. A. Cockin, *Faith and Work*, p. 97).

In view of all this it is good to see that the Lambeth Report recognizes "a need for a better theology of the laity" (p. 2, 99), and that "a clear lead is needed as to what the laity can do to fulfil the task of the Church and as to what is required of them" (p. 2, 112). It is to be hoped that the theologians will devote themselves to this question. Such work may contribute something to the discussions with representatives of the Presbyterian and Methodist Churches, who have reason to feel unhappy about the place of the laity in Anglicanism.

Yours faithfully,
F. M. Jones.

The Vicarage,
Penrhyncoch,
Aberystwyth.

A 20TH CENTURY FOLK MASS

To the Editor of THEOLOGY.

DEAR SIR,

Having heard of the reactions of an industrial parish to the "20th Century Folk Mass" (THEOLOGY, November 1958, p. 468), your readers may be interested to read of its reception in an agricultural village.

A recording of the Mass was played in church after Evening Prayer in place of a sermon.

(1) Half a dozen regular worshippers were absent.

(2) Without much advance publicity (it was announced in the magazine and on the previous Sunday in church), an encouraging congregation of young people was present, including four from other parishes—a very rare thing.

(3) No one afterwards expressed unqualified praise. Some said they enjoyed it, but doubted whether in church was the proper place for it to be played; others that they liked hearing it once, but did not know whether they would want it as a regular thing. It was generally agreed that the Creed was tedious. Both the singing of the cantor and of the hymns, however, were generally praised.

(4) No one failed to offer a reasonable opinion when asked. Blind prejudice amongst those who had heard the recording was entirely absent.

It is this last point that seems most remarkable. It is difficult to get country folk to discuss religious subjects. The fact that they were ready to do so in this instance may indicate that the Folk Mass touched them where the more orthodox expressions of religion fail.

THE RECTORY,
MELBURY OSMOND,
DORSET.

Yours sincerely,
J. C. TOWNSEND.

EPIPHANY

To the Editor of THEOLOGY.

DEAR SIR,

Fr Mann, in his article "Epiphany—Wise Men or Charlatans?", accepts Dr Lowther Clarke's view that "the Magi were Babylonian Jews, fallen . . . into astrology and the magic arts"; and he interprets their visit as an acknowledgment of defeat—"Deity is but a child in arms, yet the whole dim world of demons and magic is prostrate, powerless".

It is interesting to note how both conclusions are supported by Milton. In his Nativity Ode (written in 1629—some time after English translations of the New Testament had appeared) it is "star-led wizards" who "haste with odours sweet". He calls on the heavenly Muse to "prevent them with thy humble ode", and so is not concerned with their visit and its significance. There is, however, a close parallel to Fr Mann's words (quoted above) in the lines in which

Milton sums up the effect of the Nativity on the deities of the pagan world:

"Our Babe, to shew his Godhead true,
Can in his swadling bands controul the damnéd crew."

Yours truly,

CALDBECK, CUMBERLAND. H. LANG JONES.

BOOK REVIEWS

REFORMATION AND REACTION IN TUDOR CAMBRIDGE. By H. C. Porter. Cambridge University Press. 52s. 6d.

This is an account of the rise of Puritanism within the University of Cambridge, of its first serious check in the year 1595, and of the first beginnings of the reaction against it. Dr Porter has gone to the University archives and other unpublished sources, has handled this fresh material with skill and insight, and has produced an interesting and useful account. It is a pity that the price needs to be so alarming.

The squabbles of institutions are often tedious; and in spite of the interest in such fantastical figures as William Fulke, with his turkey gown and his chamber full of conies, dogs, rats, birds and virginals, the inner life of the colleges under the dividing impact and stresses of Calvinism rarely transcended the realm of triviality or was potent on the national stage. Usually the divisions in colleges were mere examples, often more articulate examples, of the divisions in the church life of the country. But from time to time the stresses of Cambridge had repercussions in the public arena. It was so when Cartwright caused the first national storm over a Presbyterian ministry. It was so when William Barrett bitterly attacked Calvin and the continental divines in his university sermon of 1595 and thereby precipitated the Lambeth Articles and the first stirrings of reaction against the high doctrine of predestination.

The readers of THEOLOGY will find much of interest in Part III, entitled "The Universe of Grace". Here the author not merely describes the local and ephemeral controversies, but enables the reader to form his own judgment upon the theological issues by a fair and sympathetic presentation of the arguments put forward by both sides.

Is it possible for a truly converted man, a man of genuine, sincere and living faith in our Lord's Redemption, to fall altogether from the grace of God so that in the end he may lose himself utterly? It is hard for any Christian thinker to answer the question with an unqualified affirmative. For, if it may be so, what sort of grace is the grace of God which has so allowed the soul which trusted in him to turn away? If the shepherd has tramped the moors to pick up the straying lamb, can he let it fall out of his embracing arms as he brings it home? We trusted in One who would not forsake his children: we thought that it should have been he who would redeem Israel.

We cannot know of other people whether they are truly possessed

of a genuine living faith or whether they are destined for heaven. We must presume in charity until we have decisive evidence to the contrary. But can a man know of himself whether he possesses this living faith? Should he even inquire or concern himself with the nature, or the depth, of his own trust in the Redemption wrought on Calvary?

There is strong reason from the New Testament for associating faith with the confidence that is παρρησία. And the same texts suggest (against the exegesis of Barrett in 1595) that St Paul was in no sense claiming to be unique in Christian privilege when he wrote that he was persuaded that nothing could separate us from the love of God.

Do these grounds amount, as the Calvinists claimed, to the assertions (1) that a man *may* (not *must*) have an *infallible* knowledge of his own salvation; (2) that the regenerate man cannot fall finally, and perhaps cannot fall completely, from the justifying grace of God, so that once regenerate he can never lose his state of regeneration; (3) that therefore those who do fall never received Christ at all and consequently were not the objects of the Redemption wrought on Calvary—and hence that we ought to preach that Christ died only for the elect?

How much need there was of a *via media* in the argument, of a reverent concern with the practical consequences for moral life and the pastoral consequences in the congregation, of a restraint in seeking to probe an impenetrable mystery of speculative import, this book wisely shows.

Selwyn College,
Cambridge.

Owen Chadwick.

Thinking Things Through. A Series of Discussion Books for Young People. Edited by Robert C. Walton. S.C.M. Press. 2s. 6d. each.

This is a useful series with a lightness of touch, an understanding of young people's minds, and a refreshing variety in the presentation of material. The covers are particularly pleasing with a contemporary photo on each, giving the impression from the start that the discussions are concerned with real life, not with ecclesiastical backwaters. Each of the six books consists of from four to seven talks, with suggested questions after each talk.

Getting on with People. By Eric Lord. The writer has wise things to suggest about relationships within the family as young people begin to grow up, and about boy and girl relationships, from the haphazard friendships of the early teens to something more akin to a "continuous performance". Our feet are kept firmly on the ground by the presentation of some of the problems in the form of conversations taking place in the imaginary Granger family. This is an obvious help towards stimulating members of a group, when using the book, to relate what is said to their particular needs.

Working for a Living. By Jack Singleton. These talks, parts of which were originally used in broadcasting, appear to be addressed

in particular to the young person just about to start work. The subjects dealt with are the change from school to work, the boss, the trades union and incentives. Again they are given the flesh of reality by the introduction of ideas by means of imaginary conversations. The problems, apart from those of personal morality (e.g. what attitude should be taken to disgusting conversation), lead into deep water. Some of the questions are rather beyond young people who have as yet no experience of industry; and even with those who have experience the particularity of the problems raised in different industries will call for skilful handling of the discussion. For a leader with such skill this book is an excellent starting point.

Black and White. By John V. Taylor. Many young people are personally troubled by the question of the place of coloured people in our society. *Black and White* is written as a story, and in addition to its use as a discussion book, it could well be given to individuals to read for themselves. The questions involved are brought up in a delicate and convincing way, and the necessary facts introduced to help towards proper thinking on the subject.

Fair Play. By C. A. Joyce. This is the only discussion book I know dealing with this subject, which is not only important as far as young people's concerns go but also introduces them to some fundamental principles for right living. What are we to do when others are unfair to us? Where does forgiveness come in? The search for answers takes us into the meaning of law, and the questions raised by the Bible about God's attitude to rewards and fairness. The atonement is not mentioned, but this is taken up in the next number of the series.

God and You and *Talking about the Bible*. By Robert C. Walton. The questions in these last two books of the series are introduced by conversations between four young friends. *God and You* deals with reasons for believing in God and the questions: "Is God Fair?" (mainly a discussion about the meaning of freedom), "How do we know about God?" and "What is God like?" Relationship with God is shown to be on a personal analogy, and the search for mathematical types of proof inappropriate. The main theme of *Talking about the Bible* is the question "Is the Bible true?" The presentation of the difference between fact and interpretation is given with such skill that it could be followed by young people with the interest they would give to a thriller. There is a tremendous amount of meat in this book, and it calls for continuity in the group that uses it.

MARGARET KANE.

JEAN CALVIN ET LA TRADITION CALVINIENNE. By Albert-Marie Schmidt. Editions du Seuil. N.p.

FREEDOM OF THE WILL. Edited by Paul Ramsey. The Works of Jonathan Edwards. Vol I. Yale University Press. (O.U.P.) 52s.

Schmidt's little book provides a short but adequate introduction to the life and work of Calvin and shows a reasonable amount of

knowledge of the most recent discussions on Calvin. For many in England understanding of Calvin is hopelessly distorted by the "legend" which has developed about him—the "legend" evolved from three unsupported assumptions: first, that his central thought was a speculative determinism shown in the absolute predestination of the elect and the reprobate; secondly, that he was the virtual dictator of the Genevan theocracy; and thirdly, that English Puritanism was simply Calvinism translated. For those who consider they have not the time to read at length in the great variety of Calvin's work, this little book will provide a useful alternative which should go some way to correct the distortions of the "legend": it is brief, it relates the facts, and it gives readable extracts from Calvin himself in his own vigorous and lucid French. These extracts are followed by others of considerable diversity, Huguenot religious verse, a French translation of a "confession of faith" of Francis Bacon, examples of seventeenth-century scholastic orthodoxy and the "Prophétisme" of the Cevennes, and, finally, Madame de Staël (of all people) and Karl Barth are represented. (The text is accompanied by a number of photogravure reproductions of contemporary pictures and engravings.) Few of these later extracts seem to relate to Calvin and his direct influence, save possibly the Huguenot verse; the remainder belong as much to the general Protestant tradition as to Calvin's Calvinism. Moreover, the assumption that Barth has restored original Calvinism for the modern world is only partially true, and it has certainly led to some misdirection in the interpretation of Calvin. Apart from one curious error on p. 184, where "Kerygma" is described as "proclamation d'un héros"—this last word should surely be "héraut"?—two points call for comment. To say that Calvin's *Institution* was more a "somme" than a "sommaire" may imply that Calvin's work resembles St Thomas's *Summa*; but Calvin certainly did not desire this, to assume that he did is to reduce his vigorous biblical theology to being merely another example of scholasticism. Again, Calvin once wrote of the "froide chanson des philosophes", and it is strange to find a "philosophe", Francis Bacon, in a book primarily concerned with Calvinist spirituality; for, while he is represented by a satement of faith lucid, personal and free of technical terms, yet it lacks the biblical theology and christological emphasis of Calvin himself. By Bacon's time biblical dynamism is already disappearing before reliance on metaphysical argument which, however necessary in an age different from the Reformation, means a change of emphasis not least in what men called Calvinism.

With Jonathan Edwards's book *The Freedom of the Will* we are in many ways aware of a difference of method and emphasis. In view of present theological interests it may be well to remember that biblical theology is not in itself a comprehensive answer to all theological questioning: we are still faced with the problems, for example, of institutions, of liturgy, of apologetic. Under the last head comes Edwards's *A careful and strict Enquiry into the modern prevailing Notions of that Freedom of the Will which is supposed to be essential to Moral Agency, Vertue and Vice, Reward and Punish-*

ment, Praise and Blame, published at Boston, N.E., in 1754. This is a very remarkable book, for, granted its terms and framework, it has never been effectively answered—and it was the first, and remains perhaps the greatest, of American contributions to metaphysics. The difference between Edwards and Calvin is shown in Edwards's minimal argumentation from Scripture, and his use of acute logical reasoning as a weapon sufficient in itself. There is no theodicy and no discussion of the relation of Providence to the origin of evil. Edwards is concerned with one problem alone, the view, which he calls Arminian (held by an increasing number of his contemporaries), that the will, defined as the faculty of choice, is when choosing indifferent to motives, so that freedom of the will is self-determinative. But Edwards says that this is impossible morally, for he shows that we cannot perform a free moral act if the will is indifferent to motives good or bad in making its choice. He shows that, on the contrary, every effect has a cause, so that the past controls the present and the present the future, and that if this were not so there would be no ground upon which moral action could exist. If there is indifference of choice there is no responsibility—and in any event, he argues, you cannot speak of the liberty or necessity of the will, for this will itself is not an agent having free will. Edwards has been regarded as insisting on a total determinism and enslaving men in a Newtonian universe bound to secondary causes. But Edwards was sufficiently a Calvinist to insist, on the contrary, that it is the living God who controls in his Providence the moral and historical condition of responsible men attuned to his word and will.

Overpraise may be as dangerous for a reviewer as unnecessarily harsh disapproval—while recognizing this I yet cannot do other than stress admiration for the quality of both the introducing and editing of this book by Prof. Ramsey of the University of Princeton. In style and content his Introduction of 128 pages is a worthy addition to the mature American tradition of scholarship. He draws out with scrupulous qualification and balanced precision the nature of Edwards's philosophical argument, provides a full and clear historical framework in discussing Edwards's understanding of the philosophical tradition, particularly in relation to Locke, and the quality of Edwards's antagonists and their attempted answers to him. Also Prof. Ramsey has taken great care in restoring Edwards's original text and recovering it from alteration and even occasional rewriting by successive editors: the Yale University Press has supported this accurate workmanship by the very fine quality of its book production.

Basil Hall.

Cambridge.

John Venn and the Clapham Sect. By Michael Hennell. Lutterworth Press. 30s.

"He possessed his father's talents, but not in all their splendour; he partook of his piety, but not of its fervid character . . . he was a faithful soldier of our Lord Jesus Christ, but he did not, like his

father, lead a victorious band of warriors to fresh triumphs." Here in a sentence lay the temperamental difference between John Venn of Clapham and his father Henry Venn of Huddersfield. Here, too, one might almost say, lay the difference between the first generation of Evangelicals and the second. The early leaders of the Revival—Wesley, Whitefield, Grimshaw, Venn, Berridge—were a race of giants, possessed of a dynamism almost superhuman. With the second and third generations the fourth dimensional quality seems to fade. The Epigones seem to succeed the Alexanders. Though no less industrious, the younger men were less vital; they were also less harsh, less inclined to unleash upon their flocks the "Terrors of the Law", less sweeping in their denunciation of the worldliness from which the Christian should come out and be separate, more cautious about church order.

And yet they were in many ways more successful. It was only from the very end of the eighteenth century, in the days of John Venn rather than his father, that Evangelicalism began to win its most remarkable triumphs, and to flow rapidly through the arteries of middle-class society. Michael Hennell's *John Venn and the Clapham Sect* is a valuable study in this second phase of the movement, in which it turned its energies from irregular evangelism to organization. Clapham provided Evangelicalism with the focus it had previously lacked. Through its great philanthropic enterprises, missions, the Bible Society, the abolition of the slave trade and slavery, Evangelicals rubbed shoulders with other serious folk and removed many prejudices and won many converts. For a while the real leaders of the movement were laymen, politicians, bankers, civil servants, men of affairs, often more adept than the clergy in recommending their Gospel to the middle and upper orders whom the Revival seemed largely to have passed by. The tracts of Wilberforce and Hannah More were borne into drawing-rooms to which "Methodistical" clergymen were not admitted. The *Christian Observer,* with Zachary Macaulay as its editor, recommended itself by the excellence of its journalism to stately rectories which would have spurned the old Calvinist *Gospel Magazine.* Through Clapham and its friends Evangelicalism began to moralize the middle classes as Methodism had helped to civilize the proletariat.

John Venn's part in the manifold activities of the Clapham Sect was unobtrusive but real. Mr Hennell shows him as the spiritual adviser to this community of lay saints, deeply respected as pastor and preacher. Having inherited his mother's practicality rather than his father's expansiveness, he fitted perfectly into the Clapham milieu. His ministry was not dramatic: it had few of those agonizing "reproaches of the Cross" which earlier Evangelicals expected at the hands of a wicked world, and it had few of their keen triumphs. Yet Venn's industrious pastorate helped set the pattern for his generation. He fought for popular education, church extension, he visited from house to house, he stemmed a small-pox epidemic by inoculating his parishioners. He organized a Young Ladies Society (to be distinguished from his Friendly Female Society and his Female Club)

and a Society for Bettering the Condition of the Poor, through whose agency middle-class ladies and gentlemen superintended the welfare of some eight or ten poor families, introducing into the anonymity of a large suburban parish something of the "familiarity of a small village". In wider spheres he had a hand in the foundation of the *Christian Observer*, and as virtual leader of the Eclectic Society (a sort of clerical counterpart to the Clapham Cabinet) played a leading role in the foundation of the C.M.S. Mr Hennell gives us a detailed and interesting picture of the Evangelical parish priest hard at work.

Yet somehow by the end of the book one has still no really clear picture of John Venn the man. It is hard to see in this painstaking and exemplary character the personality of whom Marianne Thornton wrote "as a little child I can recollect how his entrance into the room seemed to brighten everybody and everything in it". From their memoirs and papers most of the Clapham Sect emerge men and women as human as they were humane, but not Venn. His own shyness must have had much to do with this: occasionally perhaps his biographer is also a little too restrained. Yet there are passages in which Venn comes alive: in the ups and downs of his courtship of Kitty King, in his fluctuating friendship with Simeon, "headstrong, clumsy, passionate and penitent", who irritated the shy, sensitive Venn by flashes of temper, and by the lavishness of his affection (a contrast of character well drawn by Mr Hennell). Again we see Venn in the garden at Battersea Rise, giving an animated lecture on the duties of parents while twenty children sat eating strawberries under the famous tulip tree. Could any scene better epitomize that blend of ethical strenuousness and domestic comfort which was Clapham?

John Walsh.

Jesus College,
Oxford.

The Kingdom of Christ. By Frederick Denison Maurice. 2 vols. Edited by Alec R. Vidler. S.C.M. Press. 15s. each.

The re-publication of *The Kingdom of Christ* has long been overdue. The last edition, issued in the "Everyman's Library" as far back as 1906, was out of print long before the last war. This new edition is in several respects an improvement upon it. There are fewer misprints, though "Quacker" once appears for "Quaker" (I, 29)! A most useful index has been added for the first time in any of Maurice's books and also a few brief editorial footnotes, clearly distinguished from the original text. The text used is that of the second edition, published in 1842; it is the one preferred by Maurice himself. It amounts to a complete re-writing of the first edition of three volumes in 1838; but the present editor, Dr Vidler, is not alone in hoping that the first edition of 1838 may also be reprinted sometime—it is in some ways easier to read and contains some material not incorporated in the second edition. I wonder why it was thought necessary to issue two separate volumes again for a work made up of three parts; I imagine a single volume would be more convenient for students.

Dr Vidler, in an admirable, brief introduction, calls the complete work "a book that is outstanding among works of English divinity . . . in any century", and adds "I have myself read it many times and every time I find more in it". A great and wise Welsh bishop, John Owen of St David's, is said to have re-read it once every year, because, as Dr Vidler says, Maurice has "a rare capacity for setting thought in motion". This is precisely what Maurice was aiming at, as he tells us very plainly in this his greatest work.

The sub-title describes the book as "Hints . . . respecting the principles, constitution and ordinances of the Catholic Church". From the beginning (I, 11, 26) to the end (II, 346) Maurice expresses the earnest hope that it will never be regarded as anything but a collection of hints, designed to lead the reader into deeper thought and greater reverence. Its range of thought is extremely wide and profound, but there is a great dread of completeness. One of Maurice's chief messages to theologians with a craving for systematic theology is his reiterated warning against its dangers. Systems witness to a divine order and then proceed to become miserable substitutes for it (II, 328). Hating systems, Maurice hates most those which are most perfect, because "most lifeless, inhuman and godless" (II, 331). Intellectual giant as Maurice certainly was, he battles throughout against the tyranny of intellectualism. "All unity is to be in Christ. . . . Intellectual notions and opinions ought not to divide men from him" (II, 333).

Some words which Maurice himself wrote about the Bible (I, 236) may be taken to express also the experience of the student of his own voluminous writings: "While the systematizer is tormented every page he reads with a sense of the refractory and hopeless materials he has to deal with, I am convinced that the person who is determinedto read only for his own comfort and profit is haunted with the sense of some harmony." The system-builder finds Maurice's writings also hopelessly refractory, but the student intent on "digging" for the truth will find very much to help him and a deep coherence and harmony in his many "hints".

He describes his own theological thinking as methodical, but his writing is, perhaps deliberately, unsystematic; he hoped never to leave behind him any Maurician school, system or party. He regards the "method" of the Creed and Thirty-Nine Articles, the centrality of the Bible and the Sacraments, the Liturgy, and the historic Ministry as the God-given "signs" of the establishment of Christ's Kingdom on earth, all pointing directly to the mysterious, invisible God through Christ; and they are all the defence of the humble man against the proud system-builder. He insists on the "Gospel of facts" to which the Creed witnesses. He will have no theories tied to the Sacraments; they are effective signs of the given relationship between God and man and therefore between man and man. "Baptism is not a momentary act but a perpetual sacrament" (I, 268). He protests against those who would turn "a sacrament into an event" instead of "bringing men into an eternal and indissoluble friendship" (I, 285). Christ's Church is "a kingdom rather than a system". This

kingdom is "a reality, not a metaphor . . . the type of all kingdoms" (II, 315). Our belief is to be in an actual Person and King and not in any system whatsoever. "The Church exists as a fact, the Bible shows what that fact means. The Bible is a fact, the Church shows what that fact means" (II, 178). The Bible and the Church are mutual interpreters of each other. The key to the whole character of the biblical revelation lies in the fact that men "were created in Christ before all worlds". "That which is first as cause is last in discovery (Aristotle)" (I, 253 f.).

The difficulty in reading Maurice is that his "facts" do often turn out to be profound mysteries, which one had not properly taken in. To follow him requires a profounder searching for fundamental theological principles than has been one's habit. But the mysteries which Maurice presents as facts usually turn out to be the secrets unveiled through Christ which needed to be treated more seriously. Then, winning us to their acceptance, Maurice is content to leave us free, and so leads us to "deeper thought and greater reverence".

But where to begin reading Maurice is not a simple question to answer. Some may find his *Theological Essays*, also recently republished, a plainer starting point, though *The Kingdom of Christ* is far the greater work. I doubt whether Part I of *The Kingdom of Christ* is the best introduction. Dr Vidler suggests, in his introduction to these two volumes, that "some readers may find it an advantage to read Chapter I of Part II as an introduction to Part I". I am inclined to suggest reading Parts II and III before any of Part I. Certainly the chief "Hints on the Principles, Constitution and Ordinances of the Catholic Church" are to be found in Part II. Part III is concerned with the English Church. Part I reveals most plainly Maurice's profound ecumenical interest and shows him to be, in Dr Scott Lidgett's phrase, "That great reconciler, F. D. Maurice". He sees "a Catholic tendency in that theology which can be traced most directly to a Protestant origin" (I, 150). And he declares himself convinced of "the importance of the Protestant principle and that its true home is in the Catholic Church" (II, 340).

No theological response to the recent Lambeth Appeal for Reconciliation is likely to be more fruitful than a real reconsideration of these "Hints", also re-issued in August 1958.

W. Merlin Davies.

Stafford.

SHORTER NOTICES

Further Paradoxes. By Henri de Lubac, S.J. Translated from the French by Ernest Beaumont. Longmans, Green and Co. 15s.

A reviewer can say something about this kind of book but cannot justly appraise it; for he must needs read it at a few sittings if not one, and it cannot be profitably, and is not intended to, be so read. It is a collection of Prof. Père de Lubac's *pensées*, with a few of other

origins and some new ones added to those in the French edition. In extent they vary from a line or two to a paragraph, only occasionally to more than a page, and they cover many activities and some perplexities in the life of the spirit. They are not classified under headings, but readers will easily perceive the reasons for the association, if not always for the order, of the pieces within the six divisions. "Paradox" in the author's usage in these reflections means "the provisional expression of a view which remains incomplete", indicating things or what is said rather than the form of saying them. A few of the shorter and less subtle passages may be cited:

> The fine careers of certain "intellectuals" are the fine lives of domestic animals. The society they serve has always coddled them. Their chief job has been to hold up a mirror to it.
>
> Those who have had no other concern than to "move with their times", adopting its tastes, ideas, passions, crazes, prejudices, fads—will soon be out of date. They are, as the saying goes, "up-to-the-minute", but a minute is soon past.
>
> "He recognized Caesar. . . ." But those who find that concession excessive are not long in confusing Caesar with God.
>
> All suffering is unique—and all suffering is common. I have to be reminded of the latter truth when I am suffering myself—and of the former when I see others suffering.
>
> "If your soul is troubled, go to church, kneel and pray."
>
> "If your soul is still troubled, go find your confessor, sit at his feet and open your soul to him."
>
> "And if your soul remains troubled, then, withdraw to your cell, lie down on your mattress, *and sleep*."
>
> "Always having as it were a morning freshness in the evening" (Maurice Blondel).
>
> The danger of all edifying theology is that of becoming cerebral piety.

Very many others could well form part of one's daily meditations, the time depending on whether the citation from Maurice Blondel is applicable or whether (as is nowadays perhaps more common) one finds it difficult to attain one's evening freshness in the morning. Hardly anything in these pages discloses the author's ecclesiastical allegiance, and no word in them could cause the least offence to anyone with a little of the charity and liberality of mind they display. The one matter for regret is that the book was not produced in a form which would have enabled a less exorbitant price for its size.

J. S. Bezzant.

St John's College,
Cambridge.

Healing and Salvation. By Dorothee Hoch. S.C.M. Press. 6s.
The Church's Ministry of Healing. Report of the Archbishops' Commission. 2s. 6d.

Healing and Salvation is not just another book on healing, but, as the bibliography and the index of biblical references show, an invaluable study based on scholarship and sound biblical learning, for which the whole Church will be indebted.

Beginning with the Old Testament, the scheme of God's plan of salvation for the world is presented, and then the main concern of

healing to-day, in its true perspective, is dealt with in the second half of the book in a masterly manner and with prophetic insight.

One theme that stands out is the sovereignty of God over all the sinister forces and powers of chaos, symbolized by the primeval waters and darkness in the Old Testament, from which God protects man by making a place where he can live in peace and safety, enjoying the sabbath rest and in communion with his Maker, while the powers themselves act as a kind of "corrective frame" beyond which man cannot go without danger to life. However, through the Fall, these powers, over which man has no control, filter into the world causing pain, sickness, hardship and death. God in his love for mankind creates a new place of protection in the people of Israel. Ultimately it is in the Person of Jesus that the new "protected area" is to be found, and all who enter in there find not only healing but salvation. It is pointed out that when Jesus healed the sick outcasts of the community of Israel, they were enabled to return to God's presence and worship in the Temple.

Mere physical healing should not be the Church's job, and it is even questioned whether it should be anybody's job. There are severe warnings that not all healing activities are signs of the Lord's Presence, and the dangers involved in seeking after temporary repair healings through various ways are clearly presented. Quoting from Karl Barth, this lady Pastor of the Swiss Reformed Church asks if a faith that has no conviction in the "luxury" and "overflowing grace" of the good Lord is really faith in the true Christian sense. The healings of Jesus, which are only accompaniments of his main work, are "visible signs of a hidden event, preliminary manifestations of a power which is moving towards a new creation 'that fadeth not away'. They are but temporary 'patches' on the old, whereas in Jesus himself the new is already present."

The Church to-day should see in the existence of sickness the "dark powers" exercising their function and calling for her repentance and return to the Lord whose Risen Presence is specially known in the Breaking of Bread, and also in the Word preached and in all true worship. When the Church continues steadfastly in the Apostles' doctrine and fellowship (Acts 2. 42) then there "will be no absence of the powerful effects of his nearness" and his name will be glorified.

In sober contrast to this book, the Report of the Archbishops' Commission, limited as it is by the terms of reference, considers, with almost scientific detachment, the theological medical, psychological and pastoral aspects of "Divine Healing" (in future to be known as the Church's Ministry of Healing). Two chapters discuss the evidence of "Divine Healing" and some Common Misconceptions held on this subject. There is wise but guarded guidance given for the clergy in their ministry to the sick, together with suggestions for promoting co-operation with the medical profession, while in Appendix D Christian Science and Spiritualist activities are mentioned and criticized. If this Report is disappointing, since it allots only half its pages directly to the subject of healing in the New Testament and

the Church, there is at hand *Healing and Salvation* which will instruct and inspire, while the Report will fulfil its function in checking any undue and unchristian enthusiasm.

The Cloisters,
Windsor Castle.

D. J. L. Bean.

Arthur Samuel Peake: 1865–1929. Essays in Commemoration and Selections from his Writings. Epworth Press. 21s.

Hugh Compton Warner. By Nancy le Plastrier Warner. S.P.C.K. 15s. 6d.

Spencer Leeson: Shepherd, Teacher, Friend. S.P.C.K. 15s. 6d.

It was a happy thought to produce the volume commemorative of the life and writings of one whose name is a household word in clerical circles—A. S. Peake, editor of the celebrated commentary.

Almost all of the introductory essays are most readable, recapturing the atmosphere of Oxford as it affected a Primitive Methodist undergraduate in 1883; dealing with Peake's work as author and editor (and incidentally giving some good advice on reviewing books); describing the great part he played in laying the foundations of the distinguished faculty of Theology in the hitherto secular University of Manchester; and so forth. These chapters, interesting to all, should have a special appeal to his old students and to those who met him through the councils of the Methodist Church.

Of the reprinted writings two stand out conspicuously—the Quintessence of Paulinism and the Reunion of the Christian Churches. It would be worth buying the book for these two addresses alone. Dr Meecham writes that Peake's role was largely that of a "popularizer" of scholarly research, and it is true that his sweet reasonableness allayed much alarm over Higher and Historical Criticism. But there was also a profoundly devout and original mind—witness the essay on Paulinism, with its luminous insights: "Paul is led to the paradoxical doctrine that the law had not been intended to produce righteousness, but to produce the effects, which it had in fact achieved. God had meant to give sin its opportunity, to prove an incentive to transgression."

The address on the Reunion of the Christian Churches, given as long ago as 1928, is completely relevant to-day. His appreciation of the Anglican position is as sensitive as it is sympathetic, and his conception of the ministry as stemming from the Church Catholic, with its priesthood of all believers, is worthy of close study. This essay also contains the celebrated "if" interpolation on Roman claims to infallibility, surely one of the most incisive passages of polemic in the whole of Church history.

The biographer of Canon Warner, gifted parish priest and publicist, must steer judiciously between the anecdotal and a depressing list of committees and conferences. Mrs Warner does so magnificently. It is only to be expected that, as an admiring wife, she should paint the portrait in glowing tones, but, so objective are her sources

and so self-effacing is the authoress, that a most convincing and attractive likeness of the man emerges.

There is much in every section of this well-balanced book to stimulate and inspire, whether the enthusiasm of his struggling student days, the freshness with which he tackled the everyday jobs of parish life, or the sane but passionate conviction he brought to his moral welfare work, a gifted specialist in those fields of human relationships where it is so easy to blunder or to invite an embarrassing publicity. "A man with an unusual combination of gifts . . . who has not spared himself, and has radiated the Divine Love among us." The words are just. And, thanks to this memoir, though dead at a regrettably early age, he still speaks to us.

In contrast with the exuberant if somewhat uncritical biography of Canon Warner, the memoir of the late Bishop of Peterborough is rather disappointing. Spencer Leeson apparently did his best to ensure that there would be little material available for a "life and works" type of publication. He also deprecated "gossipy memoirs", yet here is a volume of memories that would have been vastly improved had they been more gossipy. Spencer Leeson was a great man; his personality influenced hundreds of lives; his considered opinions and actions were pro-consular in quality, and it is just a pity that so much of his greatness has failed to get into this book. Outstandingly the best chapter is that which deals with his work at Merchant Taylors' and Winchester, and we are grateful for the quotations from his memorandum on the functions of a headmaster. This chapter is also the best written of the memories. Too often the others show signs of haste in preparation and lapse into the trivial and sentimental and even into bad grammar.

"Leeson's was such a subtle and complex personality that about much that he did and stood for it is possible to have divergent views." This sentence may contain the clue to the fact that this little book fails to capture within its pages so big a man.

Lawrence Wilson.

Broughty Ferry,
Angus.

The Excavations at Qumran. By J. van der Ploeg. Longmans, Green and Co. 16s. 6d.

Samaria. By André Parrot. S.C.M. Press. 10s. 6d.

Babylon and the Old Testament. By André Parrot. S.C.M. Press. 10s. 6d.

Prophetic Faith in Isaiah. By S. H. Blank. A. and C. Black. 18s.

Eleven Years of Bible Bibliography. Edited by H. H. Rowley. Falcon's Wing Press, Colorado. $7.50.

The Excavations at Qumran is a somewhat misleading title for what is in fact a general introduction to the whole subject of the Scrolls and the community that produced them. The book, which may be warmly commended, treats the subject with considerable full-

ness, and one is left wondering how the author has managed to discuss in his 223 pages so many aspects of the subject with such careful accuracy. Fr van der Ploeg was himself closely involved in the dramatic story of the discoveries and is therefore able not only to retell the story with freshness but also to clarify a number of details in it. Following the prevailing opinion, he associates the Qumran sect with the Essene movement; he was not able to consider the theories of a Pharisaic or Zealot connexion propounded very recently by what may be termed "the Oxford school", but one fancies he would have judged it unfavourably. His final chapter compares and contrasts the sect of Qumran with the early Church and examines the evidence which, according to some much publicized views, necessitates a re-appraisement of the very bases of the Gospel. This evidence, being weighed, is found to be very light indeed.

The two books by Prof. Parrot continue the useful S.C.M. Press series of studies in biblical archaeology. The problems posed by the site of Samaria are far from simple, but the author manages to piece together from literary and archaeological evidence a lucid and reliable account of the city's long and varied history. One wonders, however, if it was necessary to sketch again the oft-told story of the transient dynasties of the Northern Kingdom; space might have been saved here for a fuller description of the site and its fine countryside—"the crown of pride on the head of the fat valley" (Isa. 28. 1), or for a fuller discussion of Omri's motives in founding this new capital. An interesting chapter deals with the objects recovered from Israelite Samaria, including the beautiful ivories which may once have adorned the apartments of Ahab and Jezebel.

The first part of *Babylon and the Old Testament* is devoted to a description of the work on the site and discusses those features of the city which so struck the imagination of the ancient world, including the great processional way, the Ishtar gate, the "Tower of Babel", and the hanging gardens—these last, it seems, being designed to console a queen grieving for her native mountains of Media. The remainder of the book brings the abundant evidence of archaeology to bear on the biblical texts relating to Babylon. This section is very well done and makes use of the recently published chronicles of Nebuchadnezzar. The discussion of the Babylonian background of the book of Ezekiel is particularly interesting. Both these works contain numerous illustrations, and there are ample footnotes for those who wish to pursue the subject in more detail than is attempted here.

Prophetic Faith in Isaiah expounds the thought of the many writers deemed responsible for the book. The author, who has already contributed several articles on Isaiah, finds agreement between these writers in their persistent interest in "hopeful faith". He distinguishes the historical Isaiah from a legendary figure created by tradition: the former was a stern man, "gloomy and thoroughly unpleasant", whose contributions would amount to "about eleven average-sized chapters in length"; the latter has a more amiable aspect, being liberal with consoling promises. Such confidently

drawn distinctions seem to the reviewer to derive from a misunderstanding of the nature of the expected divine epiphany at Zion: both warning and promise are necessary aspects of God's appearing, for when his glory blazes forth it will consume all that affronts his majesty, while giving light and salvation to the humble, trusting ones. Other interpretations offered in this work seem equally unconvincing, and not least surprising is the fact that its final word about Isaianic religion concerns the need for human effort, the book ending with the words "Man takes the first step". Nevertheless, such a comprehensive treatment of *Isaiah* is to be welcomed and the author undoubtedly makes many valuable points.

Eleven Years of Bible Bibliography is a collection of the book lists of the Society for Old Testament Study issued between 1946–56 and circulated privately. The reviews, which are short and mainly descriptive, cover a great range of international publications relating to Old Testament studies. This edition will make them available to a wider public, among whom the lonely research worker will benefit most, since the arrangement of the reviews quickly reveals whatever is relevant to one's own interest.

J. H. Eaton.

Birmingham University.

Not Angels but Anglicans. By D. L. Edwards. S.C.M. Press. 8s. 6d.

The title of this book is taken from "1066 and All That"; its author is the first Fellow of All Souls to be ordained for forty years. These two facts prepare us for a discussion of the Church of England, often witty, often wise, sometimes critical, but always urbane and charitable.

Mr Edwards clearly loves his Church; it is far from being for him the "old Mother Damnable" of Fr Wason, but he sees the need both for change and careful thought about the function and purpose of the Church in the twentieth century. He points out with some skill that the traditional parties—High, Low and Broad—all have their defects. The chapter on episcopacy manifests the influence of the "Westcott House line" of the essays on "The Historic Episcopate". In the third chapter he discusses the present government of the Church of England and the Establishment, concluding that "there is a Christian form of establishment and it is for this generation in England to seek it". One may be allowed to doubt whether Mr Edwards has succeeded in answering the formidable attack on the establishment launched by Mr Paton in a recent book, but then he thinks that "disestablishment is to be avoided". "Parish and People" is an excellent chapter, with a fine description of the Anglican ideal of the priesthood and justifiably warm commendation of the movement bearing that name, for it seems likely to go far in healing the party strife which is a sad legacy to the Church from the nineteenth century. "We praise thee, O God", is the title of a chapter on the Prayer Book, and it is most felicitous, but in the light of certain

articles in the October 1958 number of this journal it is perhaps a shade too complacent about Anglican worship. It has, however, some sensible things to say and ends with a fine peroration.

The book concludes with an attempt to put the Church of England in an ecumenical setting—"The Church of the Reconciliation". Here he suggests that "there is no such thing as Anglicanism: there are simply Catholic and Reformed, orthodox and modern safeguards of Christian belief, held together by people living together".

This is certainly an admirable book to give one's nonconformist aunt or a distinguished continental churchman. Whether it will be so useful as a balm for the fevered brows of our angry young men or to enlighten the humanist sceptic is less likely. The tail piece finely points out that Anglicans have their saints and therein alone can be the glory of any church.

Leonard M. Schiff.

Bangalore.

Church and Race in South Africa. Edited by David M. Paton. S.C.M. Press. 8s. 6d.

Most of the papers collected in this book express the views of leading laymen and ministers. How far these represent the minds of their fellow-members in the churches is another matter. If this question is borne in mind, the book is most useful. The extracts from the charges of the Bishop of Johannesburg are particularly impressive for the way in which fundamental truths are married to immediate and particular circumstances. The bishop speaks plainly and simply. The same adverbs could not be used of the processes by which Adams College was liquidated. The account of this event—with the chaplain saying prayers at the beginning and ending of the crucial sessions—has a grim fascination. The references to a book by Prof. P. V. Pistorius (p. 116) should also be mentioned as being of particular interest.

One of the better-known remarks of Mr Gladstone likened the Neapolitan Government of 1851 to "the negation of God erected into a system of Government". This might describe, briefly and moderately, the present regime in South Africa. There is, however, a danger that all sorts of subtle processes may be at work in our indignation, unless we are clear about the theological foundations involved. What is primarily wrong in South Africa is not that some whites treat some blacks abominably, but that men should behave so to men. In our concern about South Africa we should not impose on Africans the burden of being treated as though their continent had not been affected by the Fall. Nothing could be more insulting to Africans than the refusal of Europeans to accept the absolute equality of Africans with themselves in the matter of Original Sin. For this reason, if not for others, the section of this book headed "Thoughts and Prayers" might better have been omitted.

If this book stimulates thought rather than emotion it will do well. It is to be hoped that the theologians will get to work on some of the

assumptions contained in it, not least that about the fatherhood of God in Section 3 of the Declaration of Principles of the Dutch Reformed Church (p. 100).

Makerere College, Kampala. D. A. Payne.

BOOK NOTES

The October 1958 number of *The Journal of Ecclesiastical History* (Faber and Faber, 18s.) contains articles by W. H. C. Frend on "The Persecutions: some links between Judaism and the Early Church"; by Eric John on "St Oswald and the Tenth Century Reformation"; by Carl S. Meyer on "Henry VIII burns Luther's Books"; by Patrick Collinson on "The Authorship of *A Brieff Discours off the Troubles begonne* at Franckford"; and by R. W. Greaves on "Golightly and Newman, 1824–1845"; together with a strong series of book reviews. *O.G.S.: a history of the Oratory of the Good Shepherd* (St Luke's Vicarage, Cambridge, 2s.) by Henry R. T. Brandreth is a brief but detailed and reliable account of this society from the time of its foundation in Cambridge before the first world war until the present time. *Roman Catholicism in England from the Reformation to* 1950 (Oxford University Press, 7s. 6d.) by E. I. Watkin is a useful addition to the Home University Library, which fills a gap in the literature of English ecclesiastical history. The new edition of Sir Thomas Browne's *Urne Buriall* and *The Garden of Cyrus* (Cambridge University Press, 12s. 6d.), edited by John Carter, is based on a careful revision of the text from copies of the first edition corrected by Browne himself. *More New Testament Words* (S.C.M. Press, 10s. 6d.), by William Barclay, is a sequel to *A New Testament Word Book*, and contains further articles that first appeared in *The British Weekly*. *Stories for Children's Services* (S.C.M. Press, 12s. 6d.) by Nick Earle provides addresses for every Sunday in the Church's year, intended for children of seven to thirteen years of age; they are well contrived and should prove popular both with clergymen who make use of them and with children who hear them. The second edition of *The First Epistle of Peter* (Blackwell, 25s.) by F. W. Beare contains a supplementary chapter that deals with the work that has been done on the Epistle since 1946; in the main Dr Beare sees no reason to modify the positions which he took up in the first edition. No student of the Greek text of the Epistle should ignore this commentary. The biography of *Evelyn Underhill* (Longmans, 25s.), which includes a memoir of Lucy Menzies by Bishop Barkway, is disappointing. Perhaps it should have been written by a man. It is less revealing than *The Letters of Evelyn Underhill*, with an introduction by Charles Williams (see Theology, May 1944, pp. 113 f.). Nevertheless, it contains additional letters and also letters from her directors, Baron von Hügel and Bishop Frere, which are welcome. For instance, Bishop Frere once wrote to her: "Penitence is a swift prostration, and then on again. Don't let your mind then hang about your faults or hover over your sins or state of wickedness."

BOOKS RECEIVED

(Mention here neither implies nor precludes subsequent comment.)

Allen and Unwin: T. Henshaw, *The Latter Prophets* (30s.); F. Rahman, *Prophecy in Islam* (15s.).

Anglican Truth Society (Sydney): C. I. A. Williams, *The Forbidden Subject* [on the sexual problems of the unmarried] (2s.).

British and Foreign Bible Society: N. H. Snaith (Ed.), *The Old Testament in Hebrew* [a new edition specially prepared for the Society; the text closely resembles that of Prof. Paul Kahle in the 3rd edition of the Kittel Bible, published in 1937] (17s. 6d.).

Burns and Oates: Jacques Douillet. *What is a Saint?* (7s. 6d.); Nicolas Corte, *Who is the Devil?* (7s. 6d).

BURNS AND OATES and MACMILLAN: Leonard Johnston (Ed.), *The Shorter Knox Bible* [an abridgement of the Old Testament] (7s. 6d).

GEOFFREY CHAPMAN: J. D. Lumb (Ed.), *Lead Kindly Light* [selections from J. H. Newman] (2s. 6d.); Jean Guitton, *The Spiritual Genius of St Thérèse* (2s. 6d.); M. R. Loew, O.P., *The Love We forget* (2s. 6d.); Leo J. Trese, *More than Many Sparrows* (10s. 6d.).

JAMES CLARKE AND CO.: Adam C. Welch, *Visions of the End: a Study in Daniel and Revelation* [first published in 1922] (12s. 6d.).

COLLINS: William Barclay, *The Mind of St Paul* (16s.).

EDINBURGH HOUSE PRESS: R. K. Orchard (Ed.), *The Ghana Assembly of the International Missionary Council* (12s. 6d.).

EDITIONS DU SEUIL: Jean-François Six, *Itinéraire Spirituel de Charles de Foucauld* (n.p.); Pierre Kovalevsky, *Saint Serge et la spiritualité russe* (n.p.).

EPWORTH PRESS: Frederick C. Gill, *The Glorious Company* (10s. 6d.); C. Ryder Smith, *The Bible Docrine of the Hereafter* (30s.).

FAITH PRESS: Brother George Every, S.S.M., *Light under a Door* [poems about Christmas] (2s. 6d.).

FELLOWSHIP OF RECONCILIATION: *New Age for Peace* (2s. 6d.); G. H. C. Macgregor, *The New Testament Basis of Pacifism* [new edition of a book first published in 1936] (5s.).

HARVARD UNIVERSITY PRESS (O.U.P.): Amos N. Wilder, *Theology and Modern Literature* (28s.); Francis Dvornik, *The Idea of Apostolicity in Byzantium and the Legend of the Apostle Andrew* ($6.00).

HODDER AND STOUGHTON: Hugh Bishop, *The Easter Drama* [broadcast talks] (3s. 6d.).

HOROVITZ PUBLISHING CO.: *Between East and West: Essays Dedicated to the Memory of Bela Horovitz* (30s.).

INDEPENDENT PRESS: Ray Freeman Jenney, *Bible Primer* [a simple introduction to the Bible] (10s. 6d.).

LINCOLNS-PRAGER: Peter Elman, *An Introduction to Jewish Law* (4s. 6d.).

LONGMANS: Bernhard W. Anderson, *The Living World of the Old Testament* (30s.); Basil Minchin, *Covenant and Sacrifice* (10s. 6d.); Crisógono De Jesús, *The Life of St John of the Cross* (45s. and 18s.); Adrian Hastings, *Prophet and Witness in Jerusalem* (16s.); Bernard J. F. Lonergan, *Insight* [students' edition of the book reviewed in THEOLOGY, February 1958, pp. 82 f.) (32s.).

LUTTERWORTH PRESS: Hendrik Kraemer, *A Theology of the Laity* (15s.); Stephen Neill, *Paul to the Galatians* (2s. 6d.); R. H. Fuller, *Luke's Witness to Jesus Christ* (2s. 6d.).

METHUEN: Betsy Rodgers, *Georgian Chronicle* (21s.).

NELSON: D. Winton Thomas (Ed.), *Documents from Old Testament Times* (18s.).

NISBET: G. F. Woods, *Theological Explanation* (27s. 6d.).

OLIVER AND BOYD: Arnold Ehrhardt, *The Apostolic Ministry* (8s. 6d.).

PHAIDON PRESS: J. K. Huysmans and E. Ruhmer, *Grünewald* (18s. 6d.).

RELIGIOUS EDUCATION PRESS: T. G. Dunning, *Alcohol and the Christian Ethic* (8s. 6d.).

ROUTLEDGE AND KEGAN PAUL: Michael Argyle, *Religious Behaviour* (25s.); Ninian Smart, *Reasons and Faiths* (25s.).

S.C.M. PRESS: William Wilberforce, *A Practical View* [shortened edition in "A Treasury of Christian Books"] (9s. 6d.); Hendrik Kraemer, *From Missionfield to Independent Church* (28s.).

S.P.C.K. and SEABURY PRESS: R. R. Brown, *Bigger than Little Rock* (10s. 6d.).

A. H. STOCKWELL: T. H. Harrison, *The Fullness of Joy* (9s. 6d.).

TYNDALE PRESS: E. J. Young, *Daniel's Vision of the Son of Man* (1s. 6d.); G. C. B. Davies, *The First Evangelical Bishop* [Henry Ryder] (1s. 6d.); D. J. Wiseman, *Illustrations from Biblical Archaeology* (12s. 6d.).

VALLENTINE, MITCHELL: Leo Baeck, *God and Man in Judaism* (6s.).

VISION PRESS: Carsun Chang, *The Development of Neo-Confucian Thought* (50s.).

PRINTED IN GREAT BRITAIN BY
BILLING AND SONS LIMITED, GUILDFORD AND LONDON

BIGGER THAN LITTLE ROCK

Robert R. Brown **10s. 6d. net**

The Bishop of Arkansas traces the tragic course of events at Little Rock.

Fr. Huddleston says:
"Every Christian must read this book, and deeply consider it in relation to himself.

Alan Paton, author of "Cry the Beloved Country", says:
"Read—and you will judge yourself. Be encouraged: read and be surprised by penitence."

S·P·C·K

BOOKS FOR LENT

THE SYMBOL OF FAITH **PRINCESS ILEANA**

THE FAITH HOUSE LENT BOOK.
The Bishop of Coventry writes: "Princess Ileana has performed a most useful piece of work in bringing before us in the West a mass of commentary by Eastern authors. Many in the West tend to think that the Eastern Church ceased to be vigorous and scholarly many centuries ago. This book, written not for the theologian but for the man in the street, will do much to rectify this error." 4s. 6d. post 6d.

LORD I BELIEVE **AUSTIN FARRER**

"This is a book which, once possessed, will be used and treasured for many years."—*Church Times.* 8s. 6d. post 7d.

IN THE SIGHT OF THE LORD **STEPHEN BAYNE**

"The Bishop of Olympia's simple, unsentimental and valuable meditations on the of Passion our Lord.". 6s. post 7d.

FAITH PRESS

7 TUFTON STREET, LONDON, S.W.1.

ALLEGORY AND EVENT

A Study of the Sources and Significance of Origen's Interpretation of Scripture

R. P. C. HANSON, Senior Lecturer in Christian Theology in the University of Nottingham.

A major contribution to recent studies both of Origen and the Church in which he lived. 35s net

HUMAN CULTURE AND THE HOLY

Essays on the True, the Good and the Beautiful

JAROSLAV PELIKAN, Professor of Historical Theology in the University of Chicago, U.S.A.

A study of six men—Kierkegaard, Paul, Dostoevsky, Luther, Nietzsche, and J. S. Bach—whom the author calls 'fools for Christ' because they ran the risk of direct confrontation with the Holy. 15s net

CREATION AND FALL

A theological interpretation of Genesis I-III

DIETRICH BONHOEFFER

In this book Dietrich Bonhoeffer provides a theological meditation on the story of the creation and fall of man in the first three chapters of Genesis. He interprets these chapters in the light of the life, death and resurrection of Jesus Christ. 8s 6d net

★A NEW QUEST OF THE HISTORICAL JESUS

JAMES M. ROBINSON

This book studies the fresh attempts being made by the younger German scholars influenced by Bultmann to tackle the writing of a life of Jesus. 9s 6d net

★TEN YEARS OF DISCOVERY IN THE WILDERNESS OF JUDAEA

J. T. MILIK

An up-to-date account of the Qumran sect by a member of the international team of scholars now at work on the Scrolls.
Illustrated, 12s 6d net

★ These are two new issues in the *Studies in Biblical Theology*

SCM PRESS